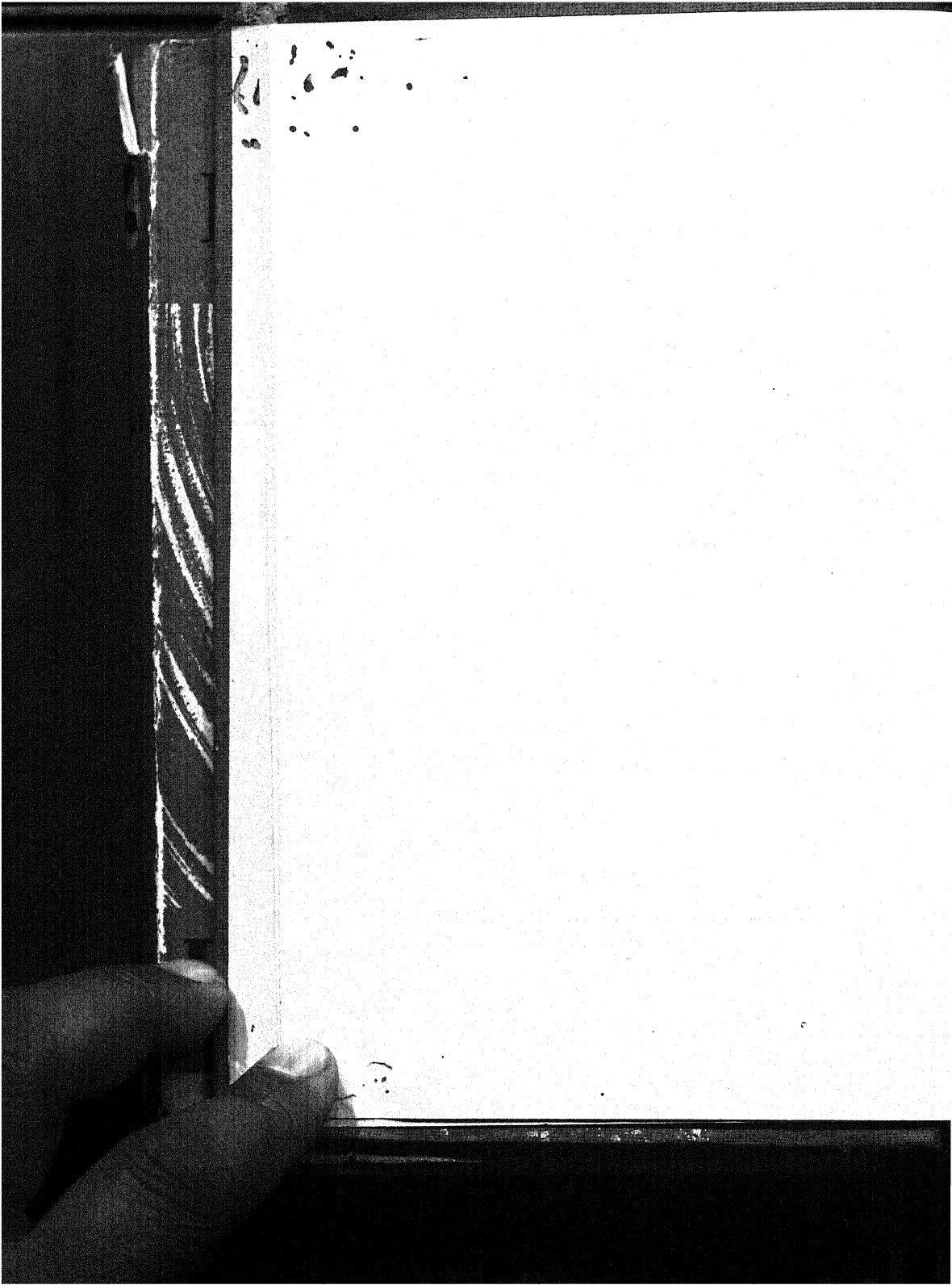


A College Bible Course

BY
CARLTON C. ALLEN

PUBLISHED BY
ALLAHABAD CHRISTIAN COLLEGE
1940



FOREWORD

YOU are beginning a great human quest, the greatest human quest. You are in quest of nothing less than the way to live. Surely nothing is more important in living than to know how to live. But many live out their lives and never catch the secret of living. "I have learned how to make money, but I have not yet learned how to live," said a very rich man to a friend of mine, and he said it with a sigh.

You are turning to this Book to learn the secret of living. Many millions of all ages and all nations and classes have turned as you are now turning to this Book for light and guidance upon the very serious problem of knowing how to live. And this Book has shown them the way! They have come to it perplexed and here they have found answers, they have come to it weak and have gone away strong, they have come to it burdened with a sense of guilt and have gone away released and happy, they have come to it non-creative and non-contagious personalities and have gone away radiant and creative.

You may do the same. May I make a suggestion or two as you go into this great adventure? You are starting with the Old Testament. Remember it is the *Old* Testament and not the New. Many people come to it with a misconception—they have a flat Bible. They look on the whole Bible as on the same level, equally authoritative and equally valid.

They feel if a comma drops out from it anywhere, the whole thing falls to pieces. The Bible is not flat—it goes up this way culminating in Christ. He is the final authority even in the Bible. You remember He said, "Ye have heard it said of old time, but I say unto you," making His own word final. You must keep that in mind. The Old Testament is not Christianity. Christianity is Christ and "a Christian is one who is responding to all the meanings he finds in Christ." But the Old Testament is that period of preparation for Christianity. As such it is the thrilling story of God's dealing with an ancient people, getting them ready to be the framework and vehicle of the Coming One.

Keep your eyes open to see the footprints of the Coming One in the Old Testament.

And then when you come to the New Testament your heart will beat a little faster as you come into its pages, for there you will see Him actually *come*. The hour has struck! God is speaking to us a human language and letting us see Himself where we can understand Him in a human life, the life of the Son of Man.

You sigh, perhaps, and say, "Well and good, it's all very beautiful, but it's in the pages of the Book, it's not in me." But as you read on in the Acts of the Apostles, you will see that all of these divine resources did actually come within the souls of the early Christians. There was a divine reenforcement that turned gloom into gaiety and made life tingle with new possibilities and power. The same thing can happen to you. This is no mere academic quest, it can end in a real touch of power in your life that will make you new.

When you come then to the questions of individual and social life, you will not come to them with a sense of futility and cynicism. You will know that you have a Key in your hands to unlock every single human problem. Not a readymade answer, of course, but one that will come out right if you will work it.

You will find two great things here—a Master-conception, the Kingdom of God and a Master-person, Jesus Christ—a Cause and the embodiment of that Cause. The Kingdom of God is the ultimate Order as Christ is the ultimate Person. Here they come together. As you look into His face, you will see a New Order looking out at you from His eyes. It is the Order of Orders, the Cause of Causes.

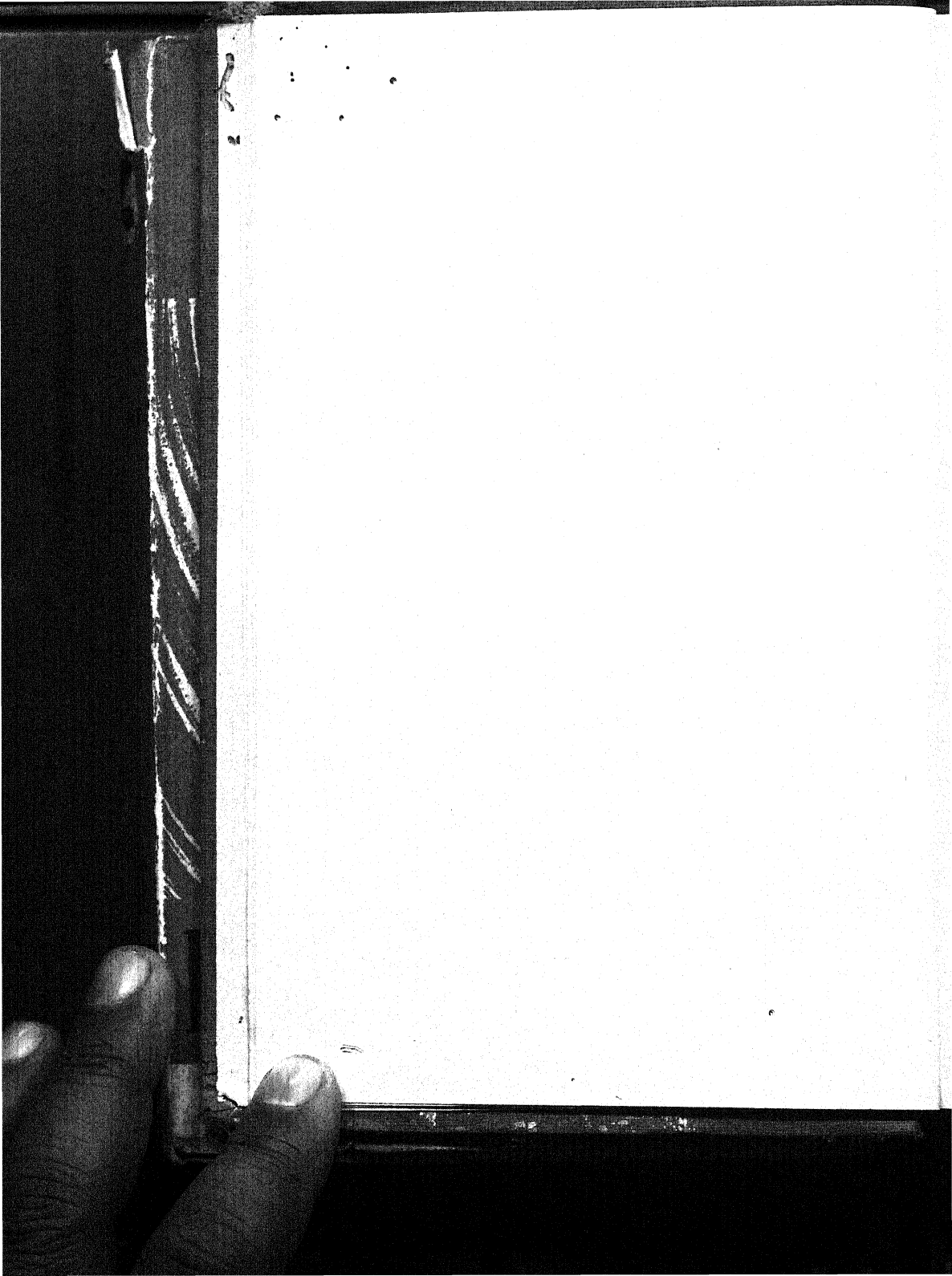
Get hold of this Master-conception and then all the problems of life find their solutions here.

I congratulate you on your beginning this quest to find the way to live. I stumbled across this treasure one day and then for joy went and sold all to buy the field with this treasure in it. I have never regretted it. For that treasure had within it the way to live.

But remember this is a life quest and not a mere intellectual one. You will know as much as you are prepared to respond to—and no more. Moral response is the key to knowledge in a moral universe. Response and revelation are the two heartbeats.

As I have gone through this able and comprehensive outline of studies, I have been impressed with it. Professor Allen has given excellent suggestions for your quest. He has given of his best. The rest lies with you.

STANLEY JONES



PREFACE

WHEN the author was preparing to come to India, a former Allahabad Christian College "Short Termer" made the statement that one of the greatest needs of Christian Colleges in India was some course of study which would be of interest and profit to the students. The author's brief experience as a Bible Teacher in India has confirmed this view, and the following course is the result.

Thus these outlines have a manifold purpose. First, they are intended to give the student, regardless of creed or faith, a view of Christ and Christian principles which, even if the student refuse to accept, he never can forget. Second, it is the purpose of the following pages to confront the Bible teacher with his faith, and with the main problems of life and society; and by raising these questions, force the teacher to study them and answer them in his own mind and soul. This is really not a Bible course; it is a suggestive outline upon which a thoughtful teacher can build a Bible course. A third purpose is to provide an institution with a uniform set of lessons, so that there can be group study and discussion, and in order to give the Bible teaching staff the feeling of advancing in a body against the main problems which face the students, and the feeling that they are actually establishing the Kingdom of God in the hearts and minds of Indian youth.

To do this most effectively, the course has been divided into two parts; the first year, and second year. The first year course is primarily the study of the individual life. After a brief review of the Old Testament, the life of Christ as recorded by Luke, is prescribed. The Christlike life is applied to modern problems, and a workable solution for each is sought. The second year course is the study of social aspects of our faith—the Kingdom of God. The first half of this year is spent in studying the form which the Kingdom has taken in the hands of men, that is: the Christian church, from its inception in the Acts of the Apostles, to the present day. The last half of the second year is an attempt to suggest what attitudes this kingdom would take toward the most acute social problems of today.

It is suggested that the blackboard be freely used in classroom presentation. If the main heads of the outline are on the blackboard, both teacher and student see where their study is taking them and can thus avoid getting lost in bypaths. Pictures, slides, in fact any visual aid is valuable for getting interest and driving home the lesson. It would be well to co-ordinate the assembly lectures with the topic of the week and have an unbiased outsider give his views on the subject.

It is also suggested that the Bible teachers meet together once a week or twice a month to discuss the work, plan the next series of lessons, and discover ways of improving the tone of the Bible course as a whole.

It is utterly impossible to acknowledge all the sources from which these outlines have been drawn, or to thank those who have helped bring it into being.

Especial thanks are due to the Allahabad Christian College for the use of its facilities, and to Mr. R. Lee and Mr. Abel for indefatigable secretarial efforts.

After Robert Louis Stevenson had spent a healthy and happy night sleeping in a glen in the mountains of southern France, he so appreciated the hospitality with which nature had received him that he left coins on the grass for whoever might find them, as a sort of payment for his lodging. It is with the same spirit of deep appreciation that the author leaves these little outlines in India. May they be found and used by those who need them.

CARLTON C. ALLEN





TABLE OF CONTENTS

FIRST YEAR, PART I

The Old Testament. (3 Weeks)

| | | <i>Page</i> |
|-------------|---|-------------|
| 1st WEEK | Lesson 1. "An Introduction to the Bible as a Whole." | xvii |
| | Lesson 2. "Old Testament history—the Patriarchate." (Up to c. 1700 B.C.) "Genesis." | xviii |
| | Lesson 3. "Old Testament history—the Theocracy." (c. 1400-1000 B. C.) "Judges & Ruth." | xviii |
| | Lesson 4. "Old Testament history—the Monarchy" (c. 100 B.C. to C. 400 B. C.) from I Samuel through the most of the Old Testament. | xix |
| 2nd WEEK | Lesson 1. "Introduction." | xix |
| | Lesson 2. "The Ten Commandments." | xx |
| | Lesson 3. "The Ten Commandments." | " |
| | Lesson 4. "The Expansion of the Law." | " |

| | | |
|---------------------------|--|-------------|
| 3rd WEEK | Lesson 1. Introduction. | Page xxi |
| | Lesson 2. The Origin of the Prophets. | " |
| | Lesson 3. The Message of the Prophets. | xxii |
| | Lesson 4. The Effect of the Prophets. | " |
| "The Galilean Ministry." | | |
| 4th WEEK | Lesson 1. Introduction. | xxiii |
| | Lesson 2. Luke 1. | " |
| | Lesson 3. Luke 2. | xxiv |
| | Lesson 4. Luke 2, continued. | " |
| 5th WEEK | Lesson 1. Luke 3. | xxiv |
| | Lesson 2. Luke 3, continued. | " |
| | Lesson 3. Luke 4:1-15. | xxv |
| | Lesson 4. Luke 4:16-30. | " |
| 6th WEEK | Lesson 1. Luke 4:31-5:16. | xxvi |
| | Lesson 2. Luke 5:17-26. | " |
| | Lesson 3. Luke 5:27-61:11. | " |
| | Lesson 4. Luke 6:12-49. | " |
| 7th WEEK | Lesson 1. Luke 7. | xxvii |
| | Lesson 2. Luke 8. | " |
| | Lesson 3. Luke 9:1-36. | xxviii |
| | Lesson 4. Luke 9:37-56. | " |
| "The Samaritan Ministry." | | |
| 8th WEEK | Lesson 1. Introduction. | xxix |
| | Lesson 2. Luke 10:1-24. | " |
| | Lesson 3. John 4:1-42. | xxx |
| | Lesson 4. Luke 10:25-42. | " |
| "The Perea Ministry." | | |
| 9th WEEK | Lesson 1. Introduction. | xxxi |
| | Lesson 2. Luke 11:1-13. | xxxii |
| | Lesson 3. Luke 11:14-12:12. | xxxiii |
| | Lesson 4. Luke 11:14-12:12, continued. | " |

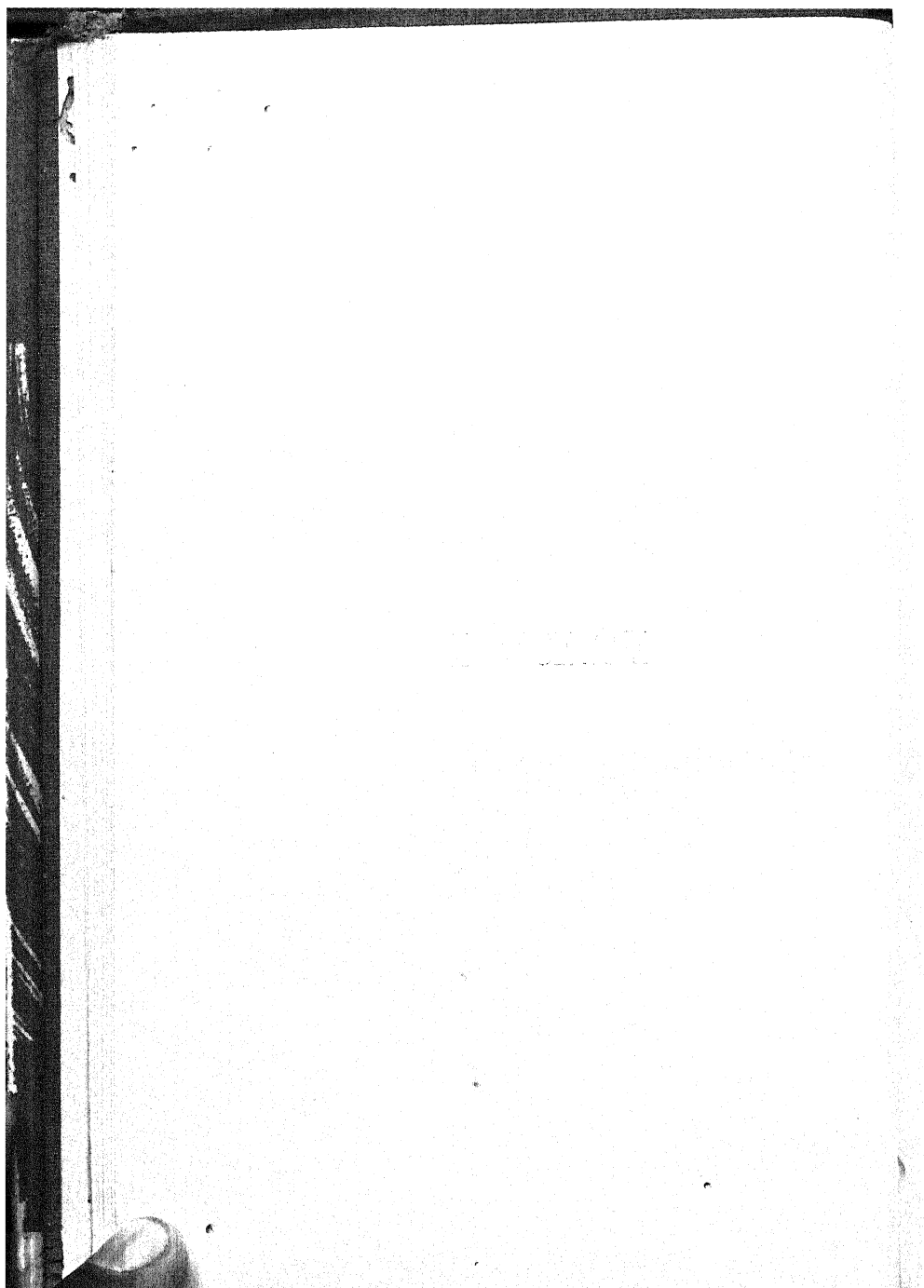
(xiii)

| | | <i>Page</i> |
|------|---|-------------|
| 10th | Lesson 1. Luke 12:13-53. | xxxiii |
| WEEK | Lesson 2. Luke 12:54-13:22. | xxxiv |
| | Lesson 3. Luke 13:22-14:14. | " |
| | Lesson 4. Luke 14:15-35. | " |
| 11th | Lesson 1. Luke 15. | xxxv |
| WEEK | Lesson 2. Luke 16:1-18. | " |
| | Lesson 3. Luke 16:19-17:11. | " |
| | Lesson 4. Luke 17:11-37. | xxxvi |
| 12th | Lesson 1. Luke 18:1-14. | xxxvi |
| WEEK | Lesson 2. Luke 18:15-34. | " |
| | Lesson 3. Summary of the Chapter. | xxxvii |
| | Lesson 4. Summary of the Galilean, Samaritan, and Perea Ministries. | " |
| | "The Judean Ministry." | |
| 13th | Lesson 1. Introduction. | xxxviii |
| WEEK | Lesson 2. Luke 18:31-19:28. | " |
| | Lesson 3. Luke 19:29-48. | " |
| | Lesson 4. Luke 20:1-26. | xxxix |
| 14th | Lesson 1. Luke 20:26-21:38. | xxxix |
| WEEK | Lesson 2. Luke 22:1-38. | XL |
| | Lesson 3. Luke 22:39-65. | " |
| | Lesson 4. Luke 22:66-23:35. | " |
| 15th | Lesson 1. Luke 23:26-49. | XLi |
| WEEK | Lesson 2. Luke 23:50-56. | " |
| | Lesson 3. Luke 24:1-12. | " |
| 16th | Lesson 1. Luke 24:50-53. | XLi |
| WEEK | Lesson 2. The Meaning of the Life of Christ. | XLii |
| | Lesson 3. Review of the course. | " |
| | Lesson 4. Examination. | " |

FIRST YEAR, PART II

| <i>Chapter</i> | <i>Page</i> |
|---|-------------|
| I Origins. | 1 |
| II My Attitude to the Physical World. | 19 |
| III My Attitude to Life and Living Things. | 40 |
| IV My Attitude to my Family and Home. | 62 |
| V My Attitude to School and Learning. | 82 |
| VI My Attitude to Friendship and Friends. | 108 |
| VII My Attitude to my Enemies. | 130 |
| VIII My Attitude to the Other Sex. | 156 |
| IX My Attitude to Science. | 188 |
| X My Attitude to my Vocation. | 226 |
| XI My Attitude to Nationalism and my Nation. | 254 |
| XII My Attitude to Religion. | 284 |
| XIII My Attitude to Home and Children. | 322 |
| XIV My Relation with God. | 356 |
| XV My Relation with God, continued. | 393 |

PART I



A BIBLE COURSE

FIRST YEAR, PART I

The Old Testament. (3 Weeks)

CHAPTER I

FIRST WEEK

Lesson 1. "An Introduction to the Bible as a Whole."

- A. Point out the widespread use of the Bible.
 - a. It is the religious book of 550 millions of people.
 - b. It is translated into over 700 languages and dialects, and is used in every land in the world.
- B. The meaning and content of the Bible.
 - a. The word, Bible, comes from the Greek "bibbia" and means simply, the books.
 - b. There are 66 books: 39 in the Old Testament and 27 in the New Testament.
 - c. The Old Testament has three divisions.
 - (1) The Law: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
 - (2) The prophets: Joshua, Judges, I, II Samuel, I, II Kings, Isaiah, Jeremiah, Ezekiel, The Twelve (Hosea to Malachi).
 - (3) The writings: Psalms, Proverbs, Ruth, I, II Chronicles, Ezra, Nehemiah, Esther, Job, Ecclesiastes, Song of Solomon, Lamentations, and Daniel.
 - d. The New Testament canon has no hard and fast division, but may for convenience be divided as follows:

- (1) The Gospels : Matthew, Mark, Luke, John.
 - (2) The letters : Romans ; I, II Corinthians ; Galatians ; Ephesians ; Philip-
pians ; Colossians ; I, II Thessalonians ;
I, II Timothy ; Titus ; Philemon ;
James ; Names ; I, II Peter ; I, II, III
John, and Jude.
 - (3) The other three books which are
really history, and the interpretation
of history : Hebrews, Acts, Revelation.
- e. Touch on the use of the Bible : instruc-
tion, devotion, etc.

Lesson 2. "Old Testament History—the Patriarchate."
(Up to c. 1700 B.C.) "Genesis."

- A. Touch briefly on the lives of the patriarchs
before Abraham.
- B. Sketch the lives of Abraham, Isaac, Jacob,
and Joseph.
- C. Show how, God seemed to have a hand
in every move that was made.

Lesson 3. "Old Testament History—the Theocracy."
(c. 1400-1000 B.C.) "Judges & Ruth."

- A. Point out some of the characteristics of
this period.
 - a. God was King, and the holy man or
judge might be called the Prime Minister.
 - b. Show how the people and the judges
failed this semi-democratic ideal.
 - c. Show how the period of the judges
ended.
 - (1) Judges 21:25.
 - (2) I Samuel 8.

Lesson 4. "Old Testament History—the Monarchy"
(c. 1000 B.C. to c. 400 B.C.) From I Samuel
through the rest of the Old Testament.

- A. Show how the kingdom at first prospered
and then collapsed.
- B. Israël disappeared about 700 B.C. (See II
Kings 17:1-18).
 - a. These ten tribes seem to have been scat-
tered and lost altogether.
- C. Juda was captive for 70 years (c. 600-530
B.C.) in Babylon, after which about 40,000
refugees returned to Palestine and rebuilt
Jerusalem.
 - a. But the Jews have never really been in-
dependent since this captivity.

SECOND WEEK

Lesson 1. "Introduction."

- A. Briefly recount the history of the Hebrews
after Joseph brought the family to Egypt.
 - a. 70 people went to Egypt. *Genesis 46:27.*
 - b. They were later made slaves by the
Egyptians. *Exodus 1.*
- B. From this background explain the mental,
spiritual, and physical condition of the
Hebrews at the end of the Egyptian
sojourn.
 - a. Education must have lagged.
 - b. Worship must have been set aside.
 - c. Only the strongest could survive the
hard labour.
 - d. Under these conditions, one can sense

the need for a concise law and symbolic ceremonial such as Moses instituted at Sinai.

Lesson 2. "The Ten Commandments."

- A. The first four commandments deal with one's attitude toward God.
 - a. Against polytheism : *Exodus 20:3.*
 - b. Against idolatry : *Exodus 20:4-6.*
 - c. Against dishonoring God : *Exodus 20:7.*
 - d. God's day : *Exodus 20:8-11.*
 - e. These commandments were summarized by Christ when he said : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy strength and with all thy mind."

Luke 10:27a.

Lesson 3. "The Ten Commandments."

- A. The last six commandments deal with one's attitude toward one's fellowmen.
 - a. The home : *Exodus 20:12.*
 - b. Against killing : *Exodus 20:13.*
 - c. Against adultery : *Exodus 20:14.*
 - d. Against theft : *Exodus 20:15.*
 - e. Against false witness : *Exodus 20:16.*
 - f. Against covetousness : *Exodus 20:17.*
 - g. Christ summarized these commandments when he said, "Thou shalt love.....thy neighbour as thyself." *Luke 10:27b.*

Lesson 4. "The Expansion of the Law."

- A. Briefly explain the rest of Exodus and the book of Leviticus in particular.
 - a. But for the brief narrative section, Leviticus falls into three divisions.

- (1) Chapters 1-7 are concerned with sacrifice.
- (2) Chapters 11-23 are concerned with laws of everyday life, with cleanliness as the keynote.
 - (a) Physical cleanliness. (11-15)
 - (b) Spiritual cleanliness. (16)
 - (c) Mental cleanliness. (17-22)
- (3) Chapters 23-27 are concerned with religious laws, holy days and the like.

THIRD WEEK

Lesson 1. "Introduction."

- A. Explain the meaning of prophecy.
 - a. A prophet is a "forth-teller" as well as a "fore-teller."
 - b. The Old Testament prophets were largely "fault-tellers" rather than "fortune-tellers."
- B. Briefly review the historical background of the prophets.
 - a. Touch on the decline of the kingdom after Solomon's death.
 - b. Touch on the degradation of religion and morals as told in the two books of the Kings.

Lesson 2. "The Origin of the Prophets."

- A. Bring out the fact that the prophets were men, and thus liable to difficulties, despondency, and even error.
- B. Bring out the fact that they were inspired of God; were able to say "Thus saith the

Lord," suffered rather than kept quiet, and even died for their beliefs.

Lesson 3. "The Message of the Prophets."

A. Condemnation.

- a. Trace through some of the great passages of condemnation, and show how remarkable it is that the Jews were willing to preserve these books.

B. Exhortation.

- a. Bring out some of the great inspirational passages of the prophets such as the "Servant Songs" of Isaiah, and show how the prophets stirred up the people to live more righteously.

Lesson 4. "The Effect of the Prophets."

A. Political failure.

- a. The prophets were unable to save Israel from extinction, and Judah from exile.

B. Spiritual success.

- a. The prophets were able to preserve the true religion, and they gave the world some of its noblest critical and inspirational literature.
-

FIRST YEAR, PART II

The Gospel according to St. Luke. (13 Weeks)

CHAPTER I

"The Galilean Ministry."

FOURTH WEEK

Lesson 1. Introduction.

- A. Give a summary of the situation in Palestine at the time of Christ.
 - a. Touch on the Semitic background in history and religion.
 - b. Show how the Greek influence followed Alexander the Great (c. 300 B. C.) and what effect it had.
 - c Touch on the Roman influence in world peace and rulership.

Lesson 2. Luke, 1.

- A. Explain Luke's introduction. (1:1-4)
 - a. The multiplicity of narratives.
 - b. The accounts of eyewitnesses.
 - e. Luke's research.
 - d. This is the *certainty*.
- B. Touch on the events preceding the birth of Christ.
- C. Discuss the two songs in this chapter.
 - a. The Magnificat (46-55) is the song of a 'mother'; it begins in her soul and ends in the nation.
 - b. The Benedictus (68-79) is the song of a Priest; it begins with the nation and it ends in his son's cradle.

Lesson 3. Luke 2.

- A. Read and discuss the birth of Christ.
 - a. Discuss the state of the empire at the birth of Christ.
 - (1) "Ode on the Morning of Christ's Nativity."
 - b. Have your answer to the controversial problem of the virgin birth well in mind before going to class.
- B. Show **how** Christ's presentation in the temple connects up with Hebrew law and custom.

Lesson 4. Luke 2, continued.

- A. Show how Jesus was blessed by all who saw him at Jerusalem.
 - a. Simeon includes Gentiles in his song. (Verse 32).
- B. Describe Jesus' boyhood at Nazareth and his encounter with the teachers at the age of 12.

FIFTH WEEK

Lesson 1. Luke 3.

- A. Study through John's message to each of the groups that came to him.
 - a. John's chief theme was repentance unto righteousness.

Lesson 2. Luke 3, continued.

- A. Study John's mission.
 - a. He is called, "the one who prepared the way for Christ." (See also, Matthew 3).
 - (1) Show how this is true.
- B. Tell briefly what happened to John,
 - a. Matthew 14:1-12.

C. Study the genealogy of Jesus.

- a. Many believe it to be Mary's family as it differs from that given in Matthew 1.

(1) See, Davis, "*A Dictionary of the Bible*", article "*Heli*."

- b. This genealogy traces Christ back to Adam, thereby making him a son of all mankind instead of the Jews only.

Lesson 3. Luke 4:1-15.

A. Study the temptations of Jesus.

- a. At the point of sensualism.

(1) Satan tempted Jesus at the place of the satisfaction of physical desire.

- b. At the point of Egotism.

(1) Satan tempted Jesus to seek power and fame.

- c. At the point of Jesus' deepest philosophy.

(1) Jesus almost had to be skeptical of scripture to answer this question.

Lesson 4. Luke 4:16-30.

A. Study this great sermon at Nazareth.

- a. Notice how Luke makes this sermon the constitution of the kingdom of God by placing it at the every beginning of Jesus' ministry.

(1) Dr. E. Stanley Jones sets this sermon up as Christianity's programme to offset communism, in his book, "*Christ and Communism*."

- b. Notice that the sermon originates in the Spirit of the Lord, but it is all social.

- c. Notice also that this sermon is based on a quotation from Isaiah; and Christ does not say that it is superceded, but that it is fulfilled.

SIXTH WEEK

Lesson 1. Luke 4:31—5:16.

- A. This is a section on great works or miracles.
- a. This is a good place for the teacher to state the Christian viewpoint, as he sees it, on miracles.
 - b. Note that the first two miracles on the Sabbath (verses 31-39) aroused no opposition.

Lesson 2. Luke 5:17-26.

- A. Here Luke introduces the conflict, and the first opposition to Jesus.
- a. Do not miss the picture in this scene.
 - (1) It is as though the opening of the roof threw a flood of light on Jesus, for we are suddenly conscious that he *sees* our faith, and *perceives* our reasonings.
 - (a) It is the light of God's power, concentrated by the faith of men on the need of a brother.

Lesson 3. Luke 5:27-6:11.

- A. Follow Luke's development of the opposition here.
- a. Questioning. Ch. 5:29-39.
 - b. Objecting. Ch. 6:1-5.
 - c. Maddened. Ch. 6:16-11.

Lesson 4. Luke 6:12-49.

- A. Jesus here meets his first crisis. Ch. 6:11-13.

- a. Notice that while the scribes and Pharisees commune *together* what they might do *to* Jesus; Jesus communes with *God* what he might do *for* the sin of the world and for the scribes and the Pharisees.

(1) The result is that Jesus calls his disciples and begins to teach them.

- B. The sermon (really the Sermon on the Mount, Matthew 5-7) is primarily to the disciples.
 - a. The men of the kingdom (verses 20-26).
 - b. The principles of the kingdom (verses 27-38).
 - c. The ministers of the kingdom (verses 39-45).
 - d. The strength of the kingdom (verses 46-49).

SEVENTH WEEK

Lesson 1. Luke 7.

- A. Jesus now begins to train his follows by :
 - a. Great works. Chapter 7:1-17.
 - b. Great teachings. Chapter 7:18-50.

Lesson 2. Luke 8.

- A. Chapter 8:1-21 is a great sermon built around the idea of hearing.
 - a. Notice verses, 8, 10, 12, 13, 14, 15, 18, 21.
- B. The climax of the Galilean ministry is reached in the miracles from 8:22-8:56.
 - a. Jesus greatest miracle over nature.
8:22-25.
 - b. Jesus' greatest miracle over demons.
8:26-39.

- c. A miracle wrought purely by the faith of a woman and a raising from the dead 8:40-56.

Lesson 3. Luke 9:1-36.

- A. This is the recognition section of Luke.
 - a. Jesus is recognized by Herod. (That is, the pressure of righteousness even bears upon Herod) 9:1-9.
 - b. Jesus is recognized by the multitudes. 9:10-17.
 - (1) John tells us that after the feeding of the 5000, the people were about to make Jesus King. John 6:15.
 - c. Jesus is recognized by his apostles. 9:8-27.
 - d. Jesus is recognized by God. 9:28-36.

Lesson 4. Luke 9:37-56.

- A. This section is concerned with the failure of the apostles, leading up to the decision to go to Jerusalem.
 - a. Faithlessness. 9:37-43.
 - b. Misunderstanding and fear. 9:43-45.
 - c. False ambition 9:46-48.
 - d. Jealousy 9:49-50.
 - e. Revenge 9:51-56.
- B. Thus at the peak of his ministry and recognition in Galilee the movement breaks on the weak characters of Christ's own apostles, and he makes the great decision to go to Jerusalem and die.
 - a. Jesus seems to be saying to us, that what the world needs is not little individual humanitarian acts, but great living and dying examples of the truth.

CHAPTER II

The Samaritan Ministry.

EIGHTH WEEK

Lesson 1. Introduction.

A. Study 9:51-62.

- a. Here Jesus seems definitely to be departing from Galilee for Samaria; and as he goes, this episode concerning the followers arises.

B. Explain, at this point, the bad relations between the Jews and the Samaritans.

- a. See, Davis, "*A Dictionary of the Bible*," Article, "*Samaritans*."

C. Point out also that this little Samaritan section represents Jesus' "short term" on the foreign mission field.

Lesson 2. Luke 10:1-24.

A. In the first verses of this section, Jesus sends the 70 ahead of him on a sort of a campaign of experience and publicity.

- a. Notice the pathetic farewell to Galilee in verses 13-16.

- (1) It is as though Jesus stood on some high Samaritan promontory and saw in the distance the sea of Galilee and the cities where his righteous message had failed.

- (a) This might well have been done if Christ had climbed Mt. Ebal in the heart of Samaria. See G. A. Smith, "*Historical Geography of the Holy Land*," p. 119 f.

B. In the last part of the section the tone changes to one of great rejoicing 10:17-24.

- C. This whole section seems to spin 'round those words in verse 21, "In that same hour."
 - a. In the same hour Jesus reached the lowest depths of despondancy and the greatest heights of rejoicing, in the alien land of Samaria.

Lesson 3. John 4:1-42.

- A. Here we turn to John's gospel for one of the most interesting events of Jesus' life.
 - a. Notice Jesus' evangelistic zeal.

Lesson 4. Luke 10:25-42.

- A. The story of the good Samaritan is the story of a racial clash. Racial clashes frequently take place on the border between two countries of different racial origin. Jesus must be leaving Samaria here.
 - a. We will discover that Jesus went over into Perea across the Jordon to the east, as this was the customary route of the Jews when they went to Jerusalem. (See G. A. Smith, "*Historical Geography of the Holy Land.*" pp. 539-540.
- B. The two incidents related in this section are concerned with travellers and they fit together quite well.
 - a. The good Samaritan story teaches us that we cannot be too hospitable to strangers, even enemies.
 - b. The story of Mary and Martha teaches us that it is quite possible to be too hospitable to friends. (See American Revised Version, marginal note No. 8).

CHAPTER III
The Perea Ministry
NINTH WEEK

Lesson 1. Introduction.

A. Jesus now goes across the Jordan to the east, into Perea.

a. Study Perea as to the land and its people.

(1) See G. A. Smith, "Historical Geography of the Holy Land," pp. 538f.; or any Bible Dictionary, article "Perea."

(2) Notice that Perea is divided into Northern Perea, which is fertile farm land; and southern Perea, which is pasture land full of flocks.

B. Jesus in Northern Perea. 11:1-13:22.

a. From 11:1-13:23 every illustration which Jesus uses, except one, refers to agriculture.

(1) Chapter 12:13-21. The plentiful harvest.

(2) Chapter 12:22-34. The lilies of the fields.

(3) Chapter 12:54. Clouds frequently come from the west to drench Perea thus making it very damp and fertile.

(4) Chapter 13:6-9. The Fig tree.

(5) Chapter 13:18-19. The luxuriant mustard.

C. Jesus in Southern Perea.

a. From 13:22 to 19:47 practically all of the illustrations are from flocks and herds.

- (1) Chapter 14:1-5. The ass and the ox.
- (2) Chapter 14:19. Oxen.
- (3) Chapter 15:3-7. The lost sheep.
- (4) Chapter 15:11-32. The swine and the sheep.
- (5) Chapter 17:7. Ploughing or keeping cattle.
- (6) Chapter 17:28. This would be understood down toward Jericho, in Lot's country.
- (7) Chapter 18:25. The camel.

D. Thus, in this section we follow Jesus from the Eastern border of Samaria over into Northern Perea then into Southern Perea and down nearly to Jericho.

Lesson 2. Luke 11:1-13.

- A. Jesus now begins to preach and teach much more.
- B. Luke places the Lord's prayer, and the revelation of God which Christ makes from it, in the Perean section of Christ's ministry.
 - a. Luke's version of the Lord's prayer is slightly different, in detail, from that in Matthew, but the main thoughts are the same.
 - b. In the exposition which follows, Christ expands the supplication for "daily bread" into a great revelation of God.
 - (1) The friend gives from a sense of duty.
 - (2) The father gives from a sense of love.
 - (3) God is like a father, therefore, "ask, seek, and knock."

Lesson 3. Chapter 11:14-12:12.

- A. This is a great sermon on hypocrisy.
- B. First Christ gives the teaching 11:14-36.
 - a. Notice how there are some who are seeking signs from heaven, and who refuse to believe Jesus' great works and teachings.
- (1) Chapter 11:16 and 29.
- b. Also notice how Christ, by illustration and parable reveals the prevalent hypocrisy.

Lesson 4. Chapter 11:14-12:12.

- A. In the last part of this sermon, Christ applies the teaching to the scribes, the Pharisees and the lawyers.
- a. In chapter 12:1 Christ gives a charge to the multitude, "Beware ye of the leaven of the Pharisees, which is hypocrisy," and in conclusion, makes this sin the unpardonable one.

TENTH WEEK

Lesson 7. Luke 12:13-53.

- A. This is a sermon on stewardship.
- a. Notice that the section begins with a request for Christ to divide an inheritance, and a refusal by Christ to do so.
- b. The sermon ends by Christ confessing that he is a divider, not of money, but of spirits.
- c. In between these two extremes is the teaching concerning the true treasure and the stories of the faithful and the unrighteous servants.

Lesson 2. Luke 12:54-13:22.

- A. Christ ends up his mission to Northern Perea with a warning not to worry over the mysteries of God's kingdom, but to heal (10-17) and allow the kingdom to grow as it will (18-21).
 - a. Chapter 12:54-13:5 are the mysteries of the kingdom.
 - b. Chapter 13:6-9 is an urge to be fruitful.
 - c. Chapter 13:10-21 is what to do heal and plant!

Lesson 3. Chapter 13:22-14:14.

- A. This section begins a great judgment section.
 - a. Note the repetition of the idea, "the last shall be first, and the first shall be last." (13:30, 14:11, 14:24, 15, the lost and found chapter, 16:16).
 - b. Chapter 13:22-30 emphasizes the narrow way, while 13:31-35 tempts Christ with a broad easy way.
 - c. Chapter 14:1-14 emphasizes thinking of ones self last and of the other man first.

Lesson 4. Chapter 14:15-35.

- a. The first part of this section concerns a light-hearted man who thought to gain favour with Jesus by praising him.
 - (1) Jesus first tells a parable to illustrate how many are called and how few answer.
 - (2) Then Jesus reveals what it means to accept his invitation : leaving all, bearing a cross.

ELEVENTH WEEK

Lesson 1. Luke 15.

- A. This chapter consists of three of the finest of Jesus' parables and needs but little in the way of explanation.
 - a. When a sheep is lost, it knows it is lost, but doesn't know where to turn for help, so it just bleats.
 - b. When a coin is lost, it doesn't know it is lost, and seeks no help.
 - c. When a son is lost; he knows it, is ashamed, and knows who will help him.

Lesson 2. Luke 16:1-18.

- A. This section deals with a man who tried to serve his master and his own interest at one and the same time.
 - a. Christ points out to the scoffing Pharisees that their own law will condemn them in this matter.

Lesson 3. Luke 16:19-17:11.

- A. The first portion of this section (16:19-31) is the climax of the judgment section.
 - a. Here the judgment of men has been reversed.
 - b. Here also, Christ emphasizes the permanency of God's sentence on the rich man.
 - c. Finally Christ points out that the time to repent is before the sentence is passed.
- B. Chapter 17:1-11 appears to be a little after talk with the apostles.
 - a. The apostles, deeply impressed by Jesus' teachings, humble themselves and ask for an increase of faith.
 - b. Christ admonishes them to keep the commandment and then do more.

Lesson 4. Luke 17:11-37.

- A. As Jesus goes on his way to Jerusalem he gets an illustration of doing the law, and more; but the more is done by a stranger and not by a Hebrew. (11-18).
- B. Chapter 17:20-37 is really a history of the kingdom of God.
 - a. First, its location. It is within you.
 - b. Second, its history from Noah till the day of Jehovah.
 - (1) It is a history of destruction, not a history of triumph.

TWELFTH WEEK

Lesson 1. Luke 18:1-14.

- A. This little section contains two short parables illustrating what the kingdom within consists of.
 - a. Perseverance 18:1-8.
 - b. Trust. 18:9-14.
 - (1) In this parable, Jesus again emphasizes the theme of the last being first and the first last.

Lesson 2. Luke 18:15-34.

- A. This section continues the same thought as above: the kingdom within.
 - a. Childlikeness. 18:15-17.
 - b. Sincerity. 18:18-30.
- B. At last now, Jesus seems to be again in the Jordan valley.
 - a. He is just east of Jericho and can see ahead of him the heights of Judea on whose summit is Jerusalem. 18:31-34.
 - (1) Thus he says, "we go up to Jerusalem."

- (2) Jesus again foretells his death, but his disciples do not understand him.

Lesson 3. Summary of the Chapter.

- A. Trace through, again, the journey of Jesus from Galilee, into Samaria, then across into Northern Perea, and through Southern Perea to the Jordan.
- B. Remember that some of Christ's greatest teaching concerning the kingdom of God comes from this section.
 - a. It may be said that the kingdom was placed in the hands of the twelve apostles in Perea.
- C. Remember that most of this material is peculiar to Luke, and is probably the result of Luke's retracing the journey and gathering up these stories from the ones whom they concern.

Lesson 4. Summary of the Galilean, Samaritan, and Perean ministries.

- A. The Galilean ministry was a miracle-ministry with great works predominating.
 - a. Trace this through and discover it.
- B. The Samaritan ministry was a ministry of mixed emotions: rejection and rejoicing.
 - a. Jacob's well is one of the few places where Jesus pauses to rest. *John 4:6*.
 - b. Here also Jesus seems definitely to have decided to go on to Jerusalem.
- C. The Perean ministry was a ministry of teaching and training the twelve apostles.
 - a. Few great works are done, but many great sermons are preached.

CHAPTER IV

The Judean Ministry.

THIRTEENTH WEEK

Lesson 1. Introduction.

- A. Describe the history of Jerusalem and its significance for the Jews.
- B. Try to give the background and character of Judaism such as Christ faced as he started up to Jerusalem.
 - a. See R. E. Hume's, "*The World's Living Religions*" Ch. IX.
- C. Jesus, at this point, was a man who had failed outwardly but succeeded in his spirit.
 - a. At Jericho Jesus appears to be an irresistible force aimed at Jerusalem, (Judaism) an immovable object.

Lesson 2. Luke 18:31-19:28.

- A. Jesus at Jericho.
 - a. Jesus begins again to heal the sick as he goes through Jericho.
 - b. Jesus' commendation of Zacchaeus proves the statement to the rich young ruler, a few verses before, that "with God all things are possible," even the salvation of a rich man.
 - c. This leads into Jesus' greatest parable on stewardship.

Lesson 3. Luke 19:29-48.

- A. The triumphal entry.
 - a. Compare this triumph to the triumphs at Rome in the time of Christ.

- (1) Here were no golden chariots and prancing horses, but an ass, the emblem of humility.
 - (2) Here were no chained captives but a few willing slaves of righteousness.
 - (3) Here was no great military hero, but a spiritual victor who had won a battle that few others have won.
 - (4) Here was no arrogant monarch boasting of the greatness of his nation, but a man who foretold the doom of his own city.
 - (5) Here was no great reception committee to crown him with laurel; but a bitter mob in the temple, maddened to the point of murder.
- b. This is the triumph of righteousness; it calls out the best and the worst.

Lesson 4. Luke 20:1-26.

A. Why Jesus had to die.

a. The real reason for the cross.

- (1) Jesus' frank honesty and genius. 20:1-8.
- (2) The Pharisees' evil minds which rejected him. 8:9-18.

b. The practical reason for the cross.

- (1) Some charge which they could place before the Roman rulers. 20:19-26.

FOURTEENTH WEEK

Lesson 1. Luke 20:26-21:38.

A. Why Jesus had to rise from the dead.

a. In this section Jesus is turning almost every incident into a witness of his Sonship, and assumes many of the prerogatives of God.

(1) Revelation—20:27-40.

(2) Sonship—20:41-44.

(3) Judgement—20:45-21:4.

(4) Claims of divinity. 21:8.

(5) Promises of protection and strength 21:10-36.

b. If deity can speak in human words, this is the language of deity.

Lesson 2. Luke 22:1-38.

A. The Lord's Supper.

a. Notice what Christ brought to the supper: love, thoughtfulness of others, etc.

b. Notice what the apostles brought: betrayal, doubts, jealousy, faithlessness, etc.

Lesson 3. Luke 22:39-65.

A. Gethsemane.

a. Jesus is disturbed at prayer. 39-46.

b. The capture. 47-53.

c. The denial of Peter. 54-62.

d. The mockery. 63-65.

Lesson 4. Luke 22:66-23:35.

A. The trials.

a. Before the Sanhedrin 22:66-71.

b. Before Pilate. 23:1-7.

c. Before Herod. 8-12.

d. Before Pilate again. 25.

e. This is the prime illustration of justice perverted by diplomacy.

FIFTEENTH WEEK

Lesson 1. Luke 23:26-49.

A. The crucifixion.

- a. Simon of Cyrene. 26.
- b. The horrors to come. 27-31.
- c. The other malefactors. 32.
- d. The crucifixion. 33-38.
- e. The thief on the cross. 39-43.
- f. Christ's death. 44-49.

Lesson 2. Luke 23:50-56. *Matthew 27:62-66.*

A. The burial.

- a. Joseph of Arimathea's care of Christ's body. 50-56.
- b. The Jewish rulers' care of Jesus' body.
Matthew 27:62-66.

Lesson 3. Luke 24:1-12.

A. The resurrection.

- a. Notice what a good opportunity the Emmaus incident gives Luke to summarize the gospel.
 - (1) Some have said that possibly Luke himself was one of these Emmaus travellers. If so, then the words, "he interpreted to them....the scriptures," gives Luke's gospel a new meaning.
- b. See also, John 20 and 21.

SIXTEENTH WEEK

Lesson 1. Luke 24:50-53.

A. The ascension.

- a. Notice that Jesus is worshipped for the first time.

b. See also the final commission in *Matthew 28:16-20* and *Acts 1:1-14*.

- B. The irresistible force has met the immovable object and went through it gaining new force and direction and leaving the immovable object right where it was, a shattered wreck.

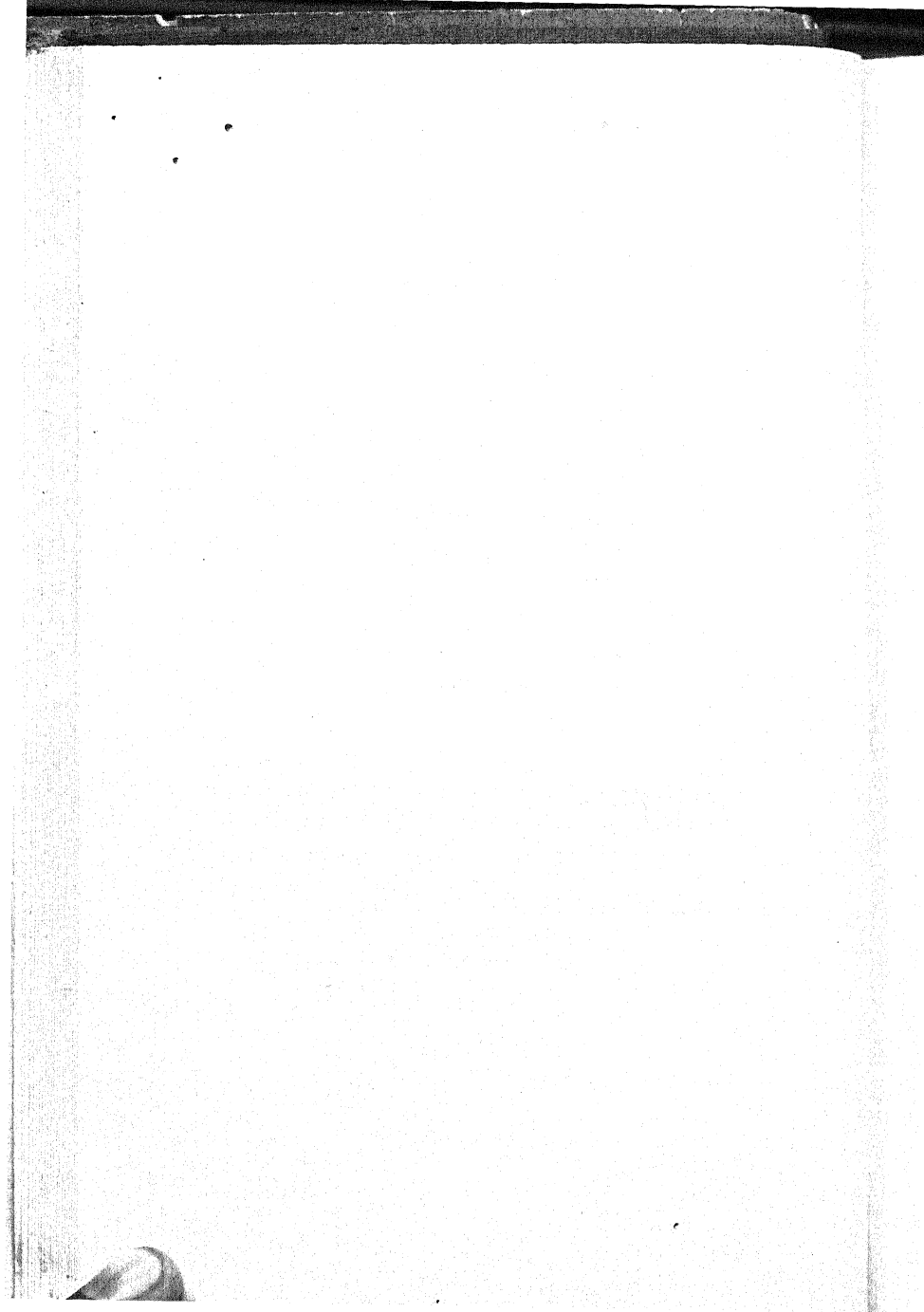
Lesson 2. The Meaning of the Life of Christ.

- A. Christ is an example.
- a. An example of righteousness.
 - b. An example of service.
 - c. An example of sacrifice.
- B. Christ is an object of faith.
- a. A sincere belief in him and a sincere effort to imitate his life brings the salvation which all are seeking.

Lesson 3. Review of the course.

Lesson 4. Examination.

PART II



BIBLE COURSE

ALLAHABAD CHRISTIAN COLLEGE

First Year, Chapter I

ORIGINS

Lesson I. Various explanations of the origin of man :-

1. Religious.

A. Hindu, Shinto, Mohammedan, Christian.

2. Scientific.

A. No rational attempt at explanation till the 19th century.

B. By the middle of the 19th century Darwin had established the "Theory of Evolution" on a scientific basis.

Lesson II. The importance of origins.

1. Origin determines race.

2. Origin determines colour.

Lesson III. The importance of origins (continued).

1. Origin determines health.

2. Origin determines social standing.

Lesson IV. Conclusions.

1. The meaninglessness of race and colour.

2. Health and social standing are the real problems connected with this issue.

3. The final conclusion is:—I do not care where you got what you have and are—what I am interested in is what you are going to do with it.

FIRST YEAR, CHAPTER I

LESSON I

Various Explanations of the Origin of Man.

Devotional: Acts 17: 24-26a. Pray concerning the essential unity of mankind, emphasizing verse 26a, "He made of one every nation of men to dwell on all the face of the earth."

Lesson Aim: To study some of the prevailing ideas concerning the origins of man.

Procedure :

- I. By "origins" we mean the source of all that we, as human beings, are both by heredity and by environment.
- II. There have been two great attempts to clarify this issue: the attempt of religion and the attempt of science.
 1. The religious attempt to explain man's origin.
 - A. Hindu (2000-1000 B. C.)
 - a. "Heaven is my Father, Progenitor !
There is my origin". *Rig Veda.*
 - (1) The idea of fatherhood connected with Dyans Pitar is almost that of physical paternity, this male deity being coupled regularly with a female deity, Prithivi Matar. *Hume, "W.L.R."*
 - b. From this primeval offspring came all men.
 - (1) His mouth became the Brahmin.
His arms became the Kshatriya.
His thighs became the Vaishya.
The Sudra was produced from his feet.
Rig Veda.

B. Shinto. (Date unknown)

- a. "When began the earth and heaven,
Met the Gods in high assembly.
Myriads upon myriads gathered.
On the Goddess of the sunlight
They bestowed the realm of Heaven.
To her grandchild they delivered
This the land of fairest rice-ears,
His with god-like sway to govern,
Long as heaven and earth endured."

Manyoshin.

C. Christian. (1500-1000 B.C.)

- a. "In the beginning, God created the heavens and the earth. *Gen. 1 : 1.*
b. "God created man in His own image ;
in the image of God created He him ;
male and female created He them."

Gen. 1:27.

D. Mohammedan. (7th century A.D.)

- a. "We created the heavens and the earth
and all that is between them in six
days, and no weariness touched us."

Koran, Sura, 50.

- b. "Recite then, in the name of the Lord
who created ;—created man from clots
of blood."

Koran, Sura 96.

E. Questions.

- a. From these accounts, what does religion
claim to tell us about man's origins ?
(1) Religion gives the credit to God.
(2) Religion tells us "Who" created the
heavens and the earth.
(3) Religion gives few details.
(4) Religion deduces by means of mental
and spiritual processes.

- b. What name do we give to this sort of reasoning ?

Deductive. (Positing a truth, then working through phenomena to the application of that truth.)

2. The scientific attempt to explain man's origin.

- A. Until the 19th century there had been no earnest attempt at a scientific explanation.

a. Humanity was thought to be above the possibility of scientific investigation or explanation.

b. Religion dominated education and it was difficult to contradict religious thought.

- (1) "The business of the philosophers of the middle ages was to deduce from data furnished by theologians conclusions in accordance with ecclesiastical decrees." *T. H. Huxley*, "Science and Culture."

- B. By the middle of the 19th century Charles Darwin had established the "Theory of Evolution" on a scientific basis.

a. Observing the world to be full of not only diversified, but also diversifying, forms of life, Darwin tried to work back through the exceeding complexities of life to the origins.

- (1) Some of his main principles were : natural selection, survival of the fittest, and the inheritance of acquired characteristics. (Refer to *Pearce and Aryaratna*, II, Story 3).

(2) Darwin said, "Our ancestor was a hairy quadruped, furnished with a

tail and pointed ears, probably arboreal in his habits." "The Descent of Man," Pt. IV, Ch. 21.

- (3) Darwin hinted that if we went back far enough we might discover the origin of life in the simple one-celled microcosma of the slimy pools of some exceedingly remote age, but he confessed that he could go no further than that, and was only theorizing there.

C. Questions and comments :

- a. Do not go too deep into the scientific side of this issue. We only wish to compare the two methods of investigation.
- b. Where does science begin in its explanation of man's origin ?
- (1) Science begins with the world as it is and goes back as far as it can into the world as it was.
 - (2) Science tries to tell us "how" things came to be as they are.
 - (3) Science glories in details and cannot overlook a single thread of evidence.
 - (4) Science works through the experimental method.
 - (5) Science is forever bound to the material universe.
- c. What name do we give to this sort of reasoning ?

Inductive. (Accepting what we have at hand, and by logical experiment working through phenomena to sources and natural laws.)

III. *General conclusions :*

1. Science and religion really work together to explain to us the riddle of the universe.
 - A. Their fields are different.
 - a. Science deals with the material of the universe.
 - b. Religion deals with the spirit behind the universe.
 - B. Their methods are different.
 - a. Science uses the inductive method.
 - b. Religion uses the deductive method.
 - C. Their answers are different but fit together to give us a full picture.
 - a. Science deals with the "How".
 - b. Religion deals with the "Who".
 - c. When the two are combined we perceive that God created the universe, and placed in it an ascendant spirit; which has, with long laborious struggle, become man as he is.
- (1) "The hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits, carried hidden in his nature, apparently, something destined to develop into a necessity for humane letters."

Mathew Arnold—"Literature and Science".

FIRST YEAR, CHAPTER I

LESSON II

The Importance of Origins, Part I.

Devotional : Galatians 3 : 28. Pray concerning the breakdown of racial and colour distinctions all over the world. "There can be neither Jew nor Gentile."

Lesson Aim : A study of the first two problems connected with origins, namely, race and colour, with a view to discovering the nature and meaning of these problems and to point out some possible solutions.

Procedure :

1. A man's origin determines his race, colour, health and social standing, but this lesson is confined to race and colour.

1. The problem of race.

A. What is race ?

(a) Race means breed. It is all that we are by heredity as against what we are by environment.

(1) Just as we have St. Bernards, Cocker Spaniels, and Bulls in the dog species, so do we have different breeds in the human species.

B. What is the origin of race ? a. Race is an acquired characteristic.

1. God did not, to the best of our knowledge, create men in different races, but men striving to adapt themselves to varying climate and cultural habits differentiated themselves.

a. "Racial differences must therefore have come in by the process of adaptation to their surroundings, or it may have been that some, like some

animal, could adapt themselves more easily than others." "Letters from a Father to His Daughter," *Jawahar Lal Nehru*.

- b. The Bible simply says that out of the sons of Noah came men of different races. *Genesis* 10:1 f.

C. Is there a chosen race ?

- a. The Jews claimed to be the chosen race, and when Jesus showed them the littleness of this attitude, they tried to kill him. *John* 8 : 39-40.

- b. In the early days there arose a race called the Aryan race which felt itself to be superior.

- 1. The Sanskrit word "Arya" means, gentleman or high born person."
- 2. Some think that when the Aryans came to India they started the caste system to keep from being mixed with the Dravidians.

- c. What has science to say concerning this problem ?

- 1. "Race prejudice is but another name for ethnological (science of races) ignorance." *Prof. G. Taylor*—Pres. of the British Association, in *the Statesman*, Sept. 15, 1938.
- 2. "Investigation of race origins should teach us all to be humble through the difficulty of finding origins of which we can feel proud. *Prof. S. Taylor*.
- 3. Science seems to indicate that races have interbred and mixed so much that there are no "thorough breeds" among human beings.

D. Questions and comments.

- a. We are challenged to eradicate existing race prejudice and all basis for any future race prejudice.
 - b. Why has the race problem become so acute in the world today ?
 1. The white race by its policy of imperialism has brought the race problem on itself.
 2. The race issue has become a tool of the dictators.
 - c. What can we as students do to help eradicate it ?
 1. Determine never to yield to its insidious propaganda.
 2. Spread the doctrine of racial equality.
2. The problem of colour.

A. What is the origin of colour in different men ?

- a. Colour is an acquired characteristic.
 1. "You have seen the Indian peasant working in his fields in the hot mid-day sun. He is too poor to have many clothes and has little on. His whole body is exposed to the sun and all his life is spent in this way. He is bound to get dark. So we find that people's complexions are the result of the climate they live in. They have nothing to do with the worthiness or goodness or beauty of a person. "Letters of a Father to His Daughter."

Jawaharlal Nehru.

2. Is it not strange that many times a white woman will choose black as the

colour of her dress, while the dark skinned woman many times chooses white or red as her most becoming colour ?

B. What was the colour of early man ?

- a. If, as is almost universally conceded, civilization first arose in the hot climate of southern Asia, then it is practically beyond doubt that the earliest men were dark skinned.
- b. T. H. Huxley, and even Prof. Griffith, believes that the great belt of dark peoples extending across Africa and India are the basic peoples of our modern world.
- c. Thus white men, migrating to the colder climates, turned fair and were thus called "pale faces" by the American Indians.
- d. Thus there are Aryans who are dark and Aryans who are light.

C. Questions and comments :

- a. Is there a colour problem in India ?

II. *General conclusions :*

1. Race and colour are things which a man cannot change about himself. Thus there is no room for egotism, since colour and race are not achievements, but are inherited.
2. Race and colour are not the same, since there are light Jews and dark Jews, light Aryans and dark Aryans, light Mongolians and dark Mongolians.
3. The solution to the problem is summed up by the verse of Scripture : "Man looketh on the outward appearance, but God looketh on the heart." *1 Samuel 16:7.*

FIRST YEAR, CHAPTER I

LESSON III

The Importance of Origins, Part II.

Devotional : Galatians 3 : 28. Pray for the breakdown of social distinctions and the improvement of health among all people. Emphasize: "There is neither bond nor free."

Aim: A study of the second set of problems connected with the matter of "origins", namely: health and social standing with a view to understanding the suffering involved in each, in order that we may do what we can to bring about a betterment of the conditions.

Procedure :

I. The problem of health.

1. Health is a matter of birth and care.

A. In birth, what do we inherit ?

- a. It is believed that actual diseases such as cancer, tuberculosis, leprosy, etc., are not inherited, but that tendencies to these diseases are inherited.
- b. To a very large extent the child's strength and vigour depend upon the health of his parents.

B. What can be done to improve the health of babies ?

- a. In America, young couples who wish to be married, must in some states take certain medical tests to discover if they are fit to wed.
- b. In Germany and Italy the sterilization of the unfit is being widely employed.
- c. This cuts across some of our religious creeds, but it behooves us to investi-

gate a creed that saves our souls but ruins our children's bodies.

- d. Proper medical advice in the choice of a mate and proper care of the mother before the baby is born can do more to solve this problem than all the cures medicine can devise.

C. The care of one's health.

- a. The question of the care of one's health does not concern us much in a study of origins, but a word may be said on it.

- (1) Let him who has a strong body, strive to improve it, and thank God for it.

- (2) We study for years to improve our minds and give scarcely a thought to our body.

- (3) Proper diet, cleanliness, and temperance are the basis of bodily care. When asked what India wanted from the West, Mr. Gandhi said, "Sanitation and cleanliness".

D. Questions and comments.

Point out that health is not like race and colour, for no one can change them, but health is largely in the hands of men and can be greatly altered for the better.

II. The problem of social standing.

1. What is the origin of the various classes in society? Almost all psychologists are agreed in saying that the greatest instinct in man is the urge to exalt himself.

- a. Every man wants to be boss in his own bailiwick.
 - (1) Thus the strong rule the weak—Napoleon and Hitler are examples.
 - (2) The brilliant snub the ignorant—in Arabia the educated classes call themselves "Effendi" (gentlemen), inferring that everyone else is inferior.
 - (3) The rich dominate the poor.
 - (4) Royalty lords it over the common man.
 - b. Some men domineer over their wives and children, some boys spoil the football team by trying to star, some students try to do all the talking in class.
 - c. This desire to achieve recognition, both by men and nations, probably has caused more bloodshed and suffering than any other single instinct in man.
2. What is the result of the various classes in society ?
- A. Horrible conditions in Russia, culminating in the rise of the idea of eternal class warfare, and communism.
 - B. The rise of imperialism and the domination of the weak by the strong : Germany, Japan, and Italy.
3. Show how Christ aimed a death-blow at this instinct when he put forward the doctrine of a man being the servant of his fellow-man instead of the ruler.
- A. "Whosoever would be first among you, let him be your servant, even as the Son of

Man came not to be ministered unto but to minister and to give his life a ransom for many." *Matt.* 19 : 27-28.

- a. Show how humanity has consistently rejected this idea in the economic and political fields, with the result that these fields are in great tumult today.
- b. Show how science and medicine have, in a measure, accepted it and what great contributions have been made by them.

III. General Conclusions :

1. Show that health and social standing, unlike race and colour, are largely in the hands of men can be improved by a sane use of our best knowledge and a willingness to make the proper personal sacrifices.
2. Show the exceeding importance of doing a little bit, and impress upon the students the value of their small contributions toward things worthwhile.

A. In relation to Lady Linlithgow's Anti T. B. Fund, the following appeared in the papers recently : "A picture published in the *Statesman* several months ago was an inspiration to all workers. It was a picture of a hill woman in a remote station. She was collecting funds in a roughly constructed box bearing the lettering, in a rather crude hand, 'Anti T. B. Fund'. The annas and pies that were dropped into her box were as important as the lakhs that came from the States."

Statesman, Oct. 2. 1938.

- B. The "widow's mite" is the classical Biblical example of this spirit. *Mark* 12 : 42

FIRST YEAR, CHAPTER I

LESSON IV

Conclusions.

Devotional : Matt. 3 : 9.

1. Almighty Father, who dost give
The gift of life to all who live,
Look down on all earth's sin and strife,
And lift us to a nobler life.
2. Lift up our hearts, O King of Kings,
To brighter hopes, and kindlier things,
To visions of a larger good,
And Holier dreams of brotherhood.
3. The world is weary of its pain,
Of selfish greed and fruitless gain,
Of tarnished honour, falsely strong,
And all its ancient deeds of wrong.
4. Hear then the prayer thy servants pray,
Uprising from all lands today,
And o'er the vanquished powers of sin,
O bring thy great salvation in.

J. H. Bertram, Church Hymnary 491.

Pray that all differences due to origin may be eradicated and that we may make our college life a little picture of what our nation and the world can be.

Aim : To develop attitudes that will help to solve problems due to differences of origin.

Procedure :

I. Review—

1. Lesson I. "Various explanations of the Origins of man".

A: Sum up the religious effort to explain origins, and the scientific effort.

B. Show how science and religions really work together to explain the universe.

a. God created the universe and placed within it an ascendant spirit; which has, with long labourious struggle, become man as he is.

2. Lesson II. "The Importance of Origins, Part I."

A. Sum up the discussions of race and colour, briefly touching only the broadest outline.

B. Show that race and colour are things which no man can change about himself, and point to the great truth in God's words to Samuel, "Man looketh on the outward appearance, but God looketh on the heart."

3. Lesson III. "The Importance of Origins, Part II."

A. Briefly sum up the problem of health and of social standing.

B. Show that health and social standing, unlike race and colour, are largely in the hands of men, and can be greatly improved.

C. Mention the importance of doing a little bit.

II. The real problem.

1. Show that although "Origins" is the source of the problem, the real problem is that when we are born we enter a world which

is highly divided and we are forced, without choice, to accept division.

A. It is as though you, as a guest in a house, were suddenly told that you must stay in one room and not walk about freely where you would.

B. Try, once and for all, to smash the idea that these restrictions are God-made. They are man-made and can be changed by any enlightened age which will seriously set itself to the task.

a. Acts 17 : 24-26a.

b. I Corinthians 3: 4-9. Emphasize here Paul's attempt to combat classes in the Church.

(I) Confess our weakness in the matter of denominations and make it clear that we do not approve of them, but regret them greatly.

2. The solution of the problem.

A. A spirit of humility about our own origin.

a. Romans 12: 3. This is the negative aspect.

b. Matt. 18: 1-4. This is the positive aspect.

B. A willingness to accept a man for what he is and not for what he is called or where he came from.

a. Luke 7: 2-10. (The Roman Centurion).

C. Could we frame the final statement thus: I do not care where you got what you have and are—what I'm interested in is what you are going to do with it.

III. The implications of our solution.

1. If you accept this solution then it means :

- A. That you who are rich can never again honestly look down upon your poorer fellow students and fellowmen.
- B. That you, who are Brahmins or have titles, can never again, honestly, consider yourselves better than the members of the lower castes.
- C. That we as teachers must cast aside any false sense of superiority which we may possess in regard to you as our students, and that you as students must do the same in regard to the servants and those under you.
- D. That anyone, who in the past has had any cause to exalt himself in any manner, must now lower himself and raise his fellowmen; till, in his own estimation, all are equal.

2. This is the true democracy, the true meaning of being a Harijan, the true citizenship in the Kingdom of God.

First Year, Chapter II

My Attitude Toward the Physical World.

Lesson I. We may stand in awe of nature.

1. In the following ways :
 - A. It is too big to be understood, so why try ? (*Maya*)
 - B. It is so big and so wonderful that I must worship it.
2. With the following results :
 - A. We may become fatalistic.
 - B. We may cease to use nature.
 - C. Millions of people of the East are sad because they lost the utility of nature.

Lesson II. We may abuse nature.

1. Through greed.
2. Through hatred.
3. Through laziness.
4. Through fatalism.

Lesson III. We may use nature.

1. Nothing material is either good or evil.
2. Man is Lord of creation.
3. Nature is a trust in the hands of man.

Lesson IV. Conclusions.

1. The world is too big to be despised ; too little to be worshipped.
2. The East is sad because it has lost the utility of nature ; the West is sad because it has lost the beauty of nature.
3. The true belief lies in a combination of use and admiration.
4. Let us honour the universe as God's creation ; use it as God's gift. We are stewards of God's handiwork.

FIRST YEAR, CHAPTER II

LESSON I

We May Stand in Awe of Nature.

Devotional : Acts 17:29. Pray that those who worship the things of this world may turn from them to the true God.

Lesson Aim : To study why men worship nature and the result of such worship.

Procedure :

I. We may stand in awe of nature :

1. In the following ways :

A. Nature is too big to be understood, so why try ?

a. "Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."
"Flower in the Crannied Wall"

A. L. Tennyson.

b. Psalm 8 : 3-4.

c. Have we not, each of us, at some time felt the awful bigness of the universe and the more awful mystery of it ?

d. This feeling may find expression in two ways :

(1) Seeing the bigness and majesty of the universe we may admire it and worship its Creator. (*rest of Psalm 8*)

(2) On seeing the awfulness and mystery of the universal we may give up, as Buddha did, and call it an illusion.

- (a) "In Hinduism the world is a temporary worthless illusion. (Maya)
"World's Living Religions". *Hume*.

B. Nature is so big and so wonderful that I must worship it.

- a. ...; well please to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the
nurse,
The guide, the guardian of my heart,
and soul
Of all my moral being.

"Tintern Abbey". *W. Wordsworth*.

b. There is not one passage in the Bible which bows down—to worship nature. The prevailing Bible attitude is to see nature as a handiwork of God, and to turn from this masterpiece to an adoration of its creator.

c. This nature worship finds expression in two ways.

(1) Animism.

- (a) In every primitive race and among uneducated people all over the world, the worship of sticks, and stones, and spirits, and demons prevails even today.
- (b) Great thinkers generally attribute this low form of nature worship to fear, and some find the source of all religion in the fear of nature.
- (c) One moment's thought would be enough to show these poor people that if they can create an idol, they

can also destroy an idol, therefore they are greater than the idol.

(2) Pantheism.

(a) Educated people, of course, cannot worship any particular stick or stone, no matter if it is carved into a beautiful idol; so they seek a vaguer definition and say that God is in nature therefore all is God. This is called pantheism.

(b) Wordsworth, who wrote "Tintern Abbey" has been called a pantheist.

(c) This is a higher concept than animism, but it still causes us to worship something which we can control, for man is controlling nature more and more all the time. We cannot truly worship something that we can control. We can only worship something that can control us.

(d) Psalm 19 : 1. Here is the highest concept concerning nature that man can reach.

2. With the following result.

A. We may become fatalistic.

a. If nature is a huge dictator who controls man ruthlessly, and who can neither be understood or loved, then man is nothing and he simply wilts like a delicate flower in a hot sun, for he cannot improve his lot or accomplish any worthy work.

(1) People who have suffered under bad climatic condition have almost invari-

ably become fatalistic. Thus Islam which arose in the Arabian desert, where man could find little comfort from the heat, wind, and cold; Hinduism, born where summer heat, monsoon damp, and winter cold tortures humanity with clocklike regularity; and Confucianism from China, where cold and floods periodically desolate the land, are all fatalistic.

b. Dr. Stanely Jones says: "Have I not seen these lovely people of the East paralysed at the centre by a strange fatalism which makes them turn over their hands in helpless resignation?" "Victorious Living" pp. 74.

c. Fatalism is deadly to progress, and it is this refusal to believe that we can better our position and change our fate that has retarded civilization in the East.

B. We may cease to use nature.

a. If nature is holy, it is God; then it would be an act of irreligion to destroy it or damage it.

(1) Hinduism has carried this belief farther than any other religion and has practically lost the use of one of its most important assets—the cow.

Mr. Gandhi calls milk the perfect food; yet India having more cows than any country in the world, has less milk, because she refuses to breed out the weaker cows and breed up the good ones.

People starve while an abundance of good meat walks around among them.

It has been estimated that it costs India more to feed her cows than to feed her people.

Refusal to eat meat, robs the bodies of vegetarians of certain fats and oils which are essential to healthy vigorous growth.

II. General Conclusions :

1. We see some of the ways in which people may stand in awe of nature.
 2. The peoples of the East suffer great hardships because they have, to a great extent, lost the utility of nature.
-

FIRST YEAR, CHAPTER II

LESSON II

We may Abuse Nature.

Devotional: Luke 12:16-21. Pray that God may give us strength to use His creation wisely and well.

Lesson Aim: To see what it means to abuse nature and to study some of the ways in which men have done so.

Procedure:

I. What does nature include ?

1. Psalm 24:1. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

A. "The earth."

a. Nature includes the lakes, the plains, the mountains, the rivers—all that speaks to us through the language of the sense.

B. "The fulness thereof."

a. Nature includes the coal, the oil, the gold, the iron, and all else that is beneath the surface of the earth.

b. Nature includes the fertility of the soil, and all the crops and trees and herbs of which that soil is capable.

c. Nature includes the sky above, with its almost untold gaseous wealth and possibilities of transportation and communication.

C. "All that dwell therein."

a. Nature includes all the birds, and the animals, and the fish of the seas.

b. Nature includes millions, yes billions, of

strong able-bodied men and women filled with possibilities that have only half been touched.

2. Thus we discover that there is placed in the hands of men the earth, with all its wonders ; but what is more, there is placed in the hands of each man a personality, his own, to train and develop.

II. How can we abuse the physical world ?

1. Through greed.

A. Greed is one of the most horrible words in the world. From the Sanskrit "GRDH" it means an avaricious, rapacious desire.

B. The Bible tells us that the first sin on the earth was the sin of greed.

a. Adam and Eve, having all they needed to live a wonderful happy life, desired more and ate of the forbidden fruit and were cast from the Garden of Eden.

C. Greed, let loose in the personality, is called intemperance and, bad though it is, it is one of the commonest of evils.

a. Some men are overcome by the desire to drink liquor and they spoil a fine body and a promising career by this craving for drink.

b. Some are intemperate in food, some in exercise, some in amusement. In fact, we could almost say that any sort of intemperance is evil, and we should guard ourselves carefully that we may not be greedy.

c. Paul summed it up for us in I Corinthians 6:19-20.

D. Greed in society is called covetousness.

a. Covetousness is the greatest curse in economics.

(1) If men would only be satisfied to take enough of nature to be comfortable, then economic imperialism would cease and capitalism would be the finest economic system.

(2) As long as some men persist in taking more than their share of the world's goods, other men must suffer, classes must exist, and we must be periodically shaken with revolutions.

(3) America is greedily using up its supplies of coal and oil and other natural resources, and thinking men can foresee a day when she will surely regret her greed.

2. We may abuse nature through hatred.

A. The American poet O. W. Humes wrote a poem for the meeting of the "National Science Association", which shows how man's hatred causes much suffering whereas man's sympathy touches very few people.

a. "What makes the healing art divine ?

The bitter drug we buy and sell,

The brands that scorch, the blades that
shine,

The scars we leave, the cures we tell ?

Are these thy glories, holiest art,-

The trophies that adorn thee best,-

Or but thy triumph's nearest part,-

Where mortal weakness stands confessed ?

Tho on the field that death has won,

She save some strugglers in retreat ;

These single acts of mercy done
Are but confessions of defeat.

Be that the glory of the past ;
With these our sacred toils begin ;
So flies in tatters from its mast
The yellow flag of sloth and sin.

What though our tempered poisons save
Some wrecks of life from aches and ails
Those grand specifics nature gave
Were never poised by weights or scales.

God lent His creatures light and air,
And waters open to the skies ;
Man locks him in a stifling lair,
And wonders why his brother dies.

In vain our pitying tears are shed,
In vain we near the sheltering pill,
Where are weeds out from bed to bed
The plagues we planted by the mile !

And lo the starry folds reveal
The blazoned truth we hold so dear ;
To guard is better than to heal,—
The shield is nobler than the spear.

- b. Hatred, smouldering in the personality, causes us to spoil our minds for study and achievement and leads us to injure and even sometimes kill our friends.
- c. Hatred, caused by propoganda almost invariably based on greed, has caused several of the great wars and difficulties of our present day.
 - (1) Italy and Abyssinia, Japan and China, Germany and Central Europe, illustrate the power of propaganda.
 - (2) The British Association for the ad-

vancement of science, recently issued a statement defending science from the charge that it had made possible the horror of present day warfare. Science's business is to discover, it is humanities business to use the universe.

3. We can abuse nature through laziness.
 - A. Laziness is the opposite extreme to greed. The greedy man will go to great trouble to satisfy his greed, but the lazy will do little even to supply necessities.
 - B. Christ told a great parable to illustrate this feeling.
 - a. Luke 19:12-24. Here the greedy nobleman is compared with the lazy servant.
 - C. A Rural Reconstruction expert in the Punjab has said that laziness keeps more food out of the mouths of Indian farmers than anything else. There is much that the farmer could do without money if he were willing to work during the slack seasons.
4. We can abuse nature through fatalism.
 - A. As we have said, "Fatalism is deadly to progress."
 - a. As a philosophical theory it may be good, but Karl Marx killed it as a practical tool for accomplishing something, when he said, "Philosophers have explained the world in different ways; the task now is to change it."

"Capitol" Karl Marx. Ch. I.

III. General conclusions:

1. We have now seen how we may worship nature, and how we may abuse it; let us now proceed to see how we can use it.

FIRST YEAR, CHAPTER II

LESSON III

We may Use Nature.

Devotional : Luke 8 : 4-5. Pray that we may so use nature that all may be benefited, and that the good things of the earth may not be wasted but preserved for all time.

Lesson Aim : To discover how we can truly use nature both to benefit the physical world and to benefit mankind.

Procedure :

I. Our use of nature depends upon certain fundamental attitudes within ourselves. As long as we are bound by wrong attitudes we will fail to use nature. Once freed, however, we are enabled to make rapid progress. These attitudes may be summed up under three main heads.

1. Nothing material is holy ; nothing material is vile.

A. The true nature of material objects.

a. Mathew 24 : 1-2.

(1) Jews considered this temple holy, but if they had read their history they would have seen that Solomon said that God dwelleth not in temples made with hands. (*I Kings* 8:27).

(2) Christ did not consider the temple holy ; that is, the stones of the temple.

(3) The Christian cannot logically argue that the marble altar in the Cathedral is one whit more holy than a cobblestone in the street.

- (4) These earthly objects are material substances subject to natural laws.

b. Mark 7:14-19.

- (1) Here Jesus steps into the animal kingdom and makes all meat clean even though the Jews would not eat swine.
- (2) The true Christian does not believe that the body of any animal, even man, is either holy or vile.

Note:—Some thoughtful student will here bring up Christ's own body. This will test the teachers' beliefs. Be certain you agree with these statements before you express them.

c. Christ's own body was not holy.

- (1) He was not worshipped on earth, even though he did marvelous things.
- (2) His body was expected to deteriorate, and his tomb did not become a shrine.
- (3) The bodies of plants, animals and men are masses of protoplasm—pure material, substance, nothing else. Physically, we are subject to natural laws.

d. Once we concede that one single material object is holy, we have begun a return journey, back from sublime liberty into the maze of idolatry to animism.

B. The true nature of holiness.

a. Luke 19 : 45-46.

- (1) Does this contradict Matt. 24:1-2. Not at all; it rather strengthens it. Christ never says, that these stones are holy,

or that this place is holy. He says that it is a house of prayer.

- (2) The temple or church is meant to suggest or symbolize holiness but not to be holy.

b. Mark 7: 20-23.

- (1) Here, we are beginning to see the true nature of holiness and vileness.
- (2) These attitudes spring from within us. If the altar is in the Cathedral and the cobblestone in the street, it is simply because we think marble prettier than metal. "The stone which the builders rejected is made the head of the corner." *Luke 20:17*

c. John 4: 24.

- (1) Here is the last word on this subject. The physical world is subject to natural law; the spiritual world is subject to spiritual law.
- (2) The physical world is simply the environment in which the spiritual heredity is housed for a time.

C. What magnificent freedom for the human spirit is enshrined in the thought that nothing material is either holy or vile!

2. Man is Lord of creation.

A. Logically, we are brought to this conclusion.

a. Man can outwit the elements.

- (1) Through adaptation. The human body is capable of great organic changes in adapting itself to climatic or environmental changes.

- (2) Through invention. Where the organic change required is too great, man invents fans to cool him, stoves to warm him, clothes to cover him, and so on.
 - (3) Through migration. The man who suffers in one place simply moves to another. T. B. patients go to the hills, etc.
 - (4) Of course animals possess these powers to some extent, but in a very limited degree as is witnessed by the many extinct species.
- b. Man can subdue all the animals and is subdued by none.
- (1) Neither ferocity, nor cunning, is a match for the brain of man.
 - (2) Even the microscopic universe of bacteria and germ which has subdued men for ages, is now falling prey to the inventions and medicines of man.
- B. Scripturally we are brought to this conclusion.
- a. "And God said, let us make man, in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heaven, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *Genesis 1:26.*
 - b. Hebrews 2: 5-8 a. (See note number 10 in the margin of the revised version).

- c. Christ constantly speaks of man as an heir of God. Blessed are the meek, for they shall inherit the earth.
- C. What a responsibility this is, for man must rule the inhabited world, administer all the great resources of the physical world, and benefit all creation by his rule !

II. General conclusions :

1. Observing the great freedom which we are given, and the great responsibility which such freedom brings ; we realize that nature is a trust in the hands of men.
 - A. In the survival of the fittest, brain power seems to be fittest to survive.
 - B. The plan of the universe seems to demand a benevolent monarchy with man ruling nature and God ruling man.
 2. A true grasp of these basic principles would free us from superstition and prejudice and enable us to get down to the task of using the physical world ; but it would also shame us because we have grasped the liberty without assuming the responsibility which it entails.
 - A. This is the philosophy of the West. It has grasped the freedom and has used nature well, but at the same time it is sad because it has largely lost the beauty of nature.
-

FIRST YEAR, CHAPTER II

LESSON IV

Conclusions.

Devotional : Luke 18:12-26.

1. For the beauty of the earth
For the beauty of the skies,
For the love which from our birth
Over and around us lies,
Christ our God, to thee we raise
This our sacrifice of praise.
2. For the beauty of each hour
Of the day and of the night.
Hill and vale and tree and flower
Sun and moon and stars of light,
Christ, our God, to thee we raise
This our sacrifice of praise.
3. For the joy of ear and eye,
For the heart and mind's delight-
For the mystic harmony
Linking sense to sound and sight,
Christ our God, to thee we raise
This our sacrifice of praise.
4. For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild,
Christ our God, to thee we raise
This our sacrifice of praise.

5. For each perfect gift of thine
To mankind so freely given,
Graces, human and divine,
Flowers of earth and buds of heaven
Christ our God, to thee we raise
This our sacrifice of praise.

F. S. Pierpont, Church Hymnary No. 17.

Pray that God may cause us to see the possibilities
which lie within us to understand and use crea-
tion for the greater happiness of all mankind.

Lesson Aim : To review the past lessons, and come
to definite conclusions concerning our attitude
toward the physical world.

Procedure :

I. Review :

1. Lesson I. We may stand in awe of nature.
 - A. Point out how we may stand in awe of nature.
 - a. Nature is too big to be understood.
 - b. Nature is so big that I must worship it.
 - B. Show the result of this worship.
 - a. We may become fatalistic.
 - b. We may cease to use nature.
 - C. Show how the people of the East suffer because they have lost the utility of nature.
2. Lesson II. We may abuse nature.
 - A. Point out that nature includes all the physical world, of earth, plants, animals, and men.
 - B. Show how we can abuse the physical world.
 - a. Greed.

- b. Hatred.
- c. Laziness.
- d. Fatalism.

3. Lesson III. We may use nature.

A. Show that our use of nature depends upon certain fundamental attitudes.

a. Nothing material is holy ; nothing material is vile.

b. Man is lord of creation.

B Show how nature is a trust to be administered by man.

a. This is the philosophy of the West, but it has lost the beauty of nature.

II. The earth is too big to be despised ; too little to be worshipped.

1. We have said that the West is sad because it has lost the beauty of nature.

A. Of course, there are many many people of the West who love and appreciate nature, but it would be hard to deny that the prevailing philosophy of the West is that nature—every atom of it—is only valuable in so far as it can be used by man.

a. The average westerner does not love and seek the inner beauty of the mountains—he uses them as a place to recreate his body and fit him for greater exertions.

b. The rivers of the West are either arteries of traffic or obstacles to be bridged.

c. The oceans are the race courses of steamship lines and airplanes.

d. There seems to be a frantic effort to get

all that can be gotten and use it up in the quickest possible way.

- (1) No one can deny that this attitude has led to amazing material progress, but it has brought war and desolation and threatens to end civilization entirely.

B. Matt. 16:26. "What doth it profit a man if he gain the whole world and lose his own soul."

2. We have said that the East is sad because it has lost the utility of nature.

A. Of course, there are many people of the East who use nature, in fact everyone does to some extent; but here too it would be hard to deny that the prevailing philosophy of India at least has never been the hard-hearted practical philosophy of the West.

- a. We of the East do not use the mountains as a place to exercise and recreate ourselves as the westerner does. We go to, as we say "enjoy", or to make a pilgrimage to a holy place. The mountains here are worshipped, and it is seldom that one meets Indians making long treks simply for fun.
- b. The rivers of the East are used to some extent, but they are far more important as religious assets than as commercial assets.
- c. The East seems to be a bit numbed, and no argument seems strong enough to convince it that its lot can be vastly improved by hard work and steady effort.

3. It is difficult to say which of these attitudes is best. Perhaps each is best for the place it is found.

A. If this last statement is true, then there is great truth in the statement that, "East is East, and West is West, and never the twain shall meet."

B. Undoubtedly the truth must lie somewhere between—somewhere between use and admiration.

a. Matt. 6 : 19-33.

(1) Point out how Christ tells us to "behold the birds" and "consider the lilies", but he does not stop there; he goes through nature to "seek the Kingdom of God and his righteousness."

(2) So Christ would not be content to worship nature, then sit back to be fed; nor would he admire a ruthless brutal pursuit of the things of this world.

(3) We believe He would honour the physical world as God's creation, and skilfully use it as God's gift.

First Year, Chapter III

My Attitude toward Life and Living Things.

Lesson I: What is life ?

1. That which is born, grows, reproduces, and dies is life.
 - A. Human life.
 - B. Animal life.
 - C. Vegetable life.
2. Try to arrive at the conclusion that physically, the world is a unit.

Lesson II: Death.

1. The only thing absolutely inevitable to life is death.
2. How are things killed ?
 - A. Sheer wanton destruction.
 - B. Indifference.
 - C. Accident.
 - D. Age.
 - E. Purpose.

Lesson III: Preserving life.

1. Methods of preserving life.
 - A. Preventives.
 - B. Cures.
2. Reasons for preserving life.
 - A. High regard for human life.
 - B. Compassion for animals and plants.

Lesson IV: Conclusions.

1. On the physical level.
 - A. Life is a unit on this level.
 - B. Death is inevitable to life.

- C. Nothing material is holy, nothing material is vile.
 - D. On the physical level, life is an absolute democracy.
 - 2. On the spiritual level.
 - A. Animals have instincts, human beings have minds and souls.
 - B. The only hope for animal life is in the mind of man.
 - C. All creation is a trust to humanity to be ruled wisely.
 - D. On the spiritual level, life is a benevolent monarchy.
 - 3. Things for which it is worthy to give one's life.
 - A. Honour.
 - B. Service to others.
 - C. Sacrifice to save others.
-

FIRST YEAR, CHAPTER III

LESSON I

What is life ?

Devotional: John 6: 63. Pray that we may truly see what life is and strive to make it better.

Lesson Aim: To discover the true meaning of life and to conclude as to its unity.

Procedure:

I. A general definition of life might be, "That which is born, grows, reproduces, and dies."

1. Human life.

A. Physically man is an animal organism.

a. He is made of the same materials as all life.

(1) Protoplasm—"Basis of life in plants and animals". *Oxford Concise Dict.*

b. Man is built on the same plan as other animals.

(1) A bony skeleton covered with muscles, with a blood and nervous system.

c. Man suffers the same end as animals and plants on this level.

B. Spiritually man is something more.

a. Personality is a human characteristic.

(1) Love—for his own kind and kin, and for those he has not seen.

(2) Hatred—the sinful side of man's personality.

(3) Freedom—Man can largely determine his destiny and that of the world.

(4) Control—of himself and the world.

b. Culture is a trait of society.

(1) Economics, religion, art, science, progress.

(2) Society has always produced these things in varying degrees.

C. Scripture.

- a. "And God created man in his own image, in the image of God created he him."

Genesis 1:26.

- b. "For thou hast made man but little lower than God." *Psalms 8:5.*

2. Animal life.

A. Physically animal life (sub-human) is built on the same general plan as man.

- a. Protoplasm, skeleton, blood, and nervous systems.

B. Spiritually one comes to a vast gulf between the lower animals and man.

- a. There is noise but no language.

1. A parrot may be trained (by the mind of man) to say a few words, but it cannot carry on an intelligent conversation.

- b. There is abundant action, but only the rudiments of planning.

- c. The lower animal does not conquer his environment; but rather, he is conquered by it.

- d. Taken as a whole, nature provides illustrations of almost every human trait, but no one animal possesses many of them, and they are almost totally undeveloped.

- e. As for culture; one looks in vain for it as we know it; art, science, invention, progress, etc,—in the lower kingdom.

C. Scripture :

- a. Matthew 6:26 and 28b.

1. Here Christ recognizes the vast differ-

ence between the plant kingdom (lilies), the animal kingdom (birds), and the human species (man).

3. Vegetable life.

A. Physically there are fewer similarities between the vegetable kingdom and the animal kingdom than between the lower orders of animal life and man, but there are enough similarities to make great thinkers believe that all life had a common origin.

a. Sir J. C. Bose has attempted to prove that plants have the rudiments of a nervous system, and are therefore closely related to animal life.

b. Since the advent of Darwin's theory of evolution, almost every scientist has held to the theory that all life, human, animal or vegetable has, far back in the primeval ages, a common origin.

1. "In other words, since every advance thus far in the quest as to the nature of life has been in the direction of physico-chemical rather than of a vitalistic explanation, from the time when Lavoisier (1743-94) put the life of plants on a solar-chemical basis, if we logically follow the same direction, we arrive at the belief that the last step into the unknown—one which possibly may never be taken by man—will also be physico-chemical in all its measurable and observable properties, and that the origin of life, as well as its development, will ultimately prove

to be a true evolution within the pre-existing cosmos." *The Origin and Evolution of Life*, H. F. Osborn.

2. This belief bears out the ancient Biblical statement, "Dust thou art and unto dust shalt thou return". *Genesis* 3:19. (Dust—"first of the earth particles of the world" *B.D.B. Hebrew Lexicon*). See *Proverbs* 8:26

B. Spiritually.

- a. Surely no quotations or arguments are needed here. Only in fables and fairy tales have plants been found to possess a personality, a soul, or a culture.

II. General Conclusions :

1. If the witness of modern science and the Bible are accepted, then we conclude that on the physical level, all life—human, animal or vegetable has a similar origin, a similar constitution, and a similar end.
 - A. On this level life is an absolute democracy governed by natural law.
 - a. Christianity believes that God is the creator and sustainer of the universe, and the author of the laws under which it is ruled.
 - B. On this level we have no basis for pride, for we are of the same fundamental "stuff" as the lowliest herb.
 - C. "Dust thou art, to dust shalt thou return" is the motto of the physical manifestation of life.
 - a. Thus the mysterious principle of "life" has found visible expression in the universe by combining and evolving the plants and animals we see.

1. "Nature produces those things which, being continually moved by a certain principle, contained in themselves, arrive at a certain end." (*Aristotle*).
2. When we step into the spiritual world, however, vast differences emerge.
 - A. Plants, we observe, if left to themselves, are completely bound by natural law, and are practically at the mercy of the elements and of man.
 - B. The lower animals, though possessing some physical advantages over plants, are not greatly higher in the spiritual realm; having produced no true personality or culture.
 - a. Animals possess instincts which left them above the plant level.
 - C. It is between the lower animals and man that we discover the greatest gap.
 - a. Whereas plants are ruled by natural law, and animals by instincts, man's life is directed by a mind and a soul.
 - b. On the spiritual level life is found to be a benevolent monarchy with man as Lord of the Universe and God as ruler of man.
 - c. In the survival of the fittest, man possesses that which best survives. "Physically, the fittest is most viable and most capable of bearing offspring; intellectually, the fittest is most rational; socially the fittest is most ethical."
3. Thus, on the physical level human life, animal life, and plant life are a unity; but on the spiritual and intellectual level man stands alone with God. Psalm 8:5-9.

"Science" (*Magazine*) 12/31/37

FIRST YEAR, CHAPTER III
LESSON II

Death.

Devotional : Ecclesiastes 3 : 19-20. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea they all have one breath and *man no preeminence* above the beasts." Pray that realizing the inevitability of death we may thus be urged to make life more worth-while.

Lesson Aim : To observe the inevitability of death, and to notice some of the ways of death.

Procedure :

I. The only thing absolutely certain to life is death.

1. What is death ?

A. Physically, death is the extinction of life, cessation of the flow of vital energy through that which had lived.

B. Spiritually, almost all men have felt the reality and the necessity of saying that the spirit of man is immortal.

a. Different peoples and different eras have given different explanations of spiritual immortality. However, it is largely a closed book to us.

2. Why is death inevitable ?

A. Lifeless nature, *i. e.* rocks, soil, water, etc., constantly tends to disintegrate and assume the simplest most comfortable form.

a. Rocks and mountains disintegrate and following the law of gravity, flow down into the valleys.

- b. The universe is under natural law and tends constantly to come under ever simpler laws.
- B. Vital energy, which we call life, enters the universe, takes some of this lifeless matter, moulds it and forms it into shape and uses it a while.
 - a. "Such evolution, we repeat with emphasis, is not like that of the chemical elements of the stars; the evolutionary process now takes an entirely new and different direction. Although it may arise through combinations of pre-existing energies, it is essentially constructive and apparently, though not actually creative; it is continually giving birth to an infinite variety of new forms and functions which never existed in the universe before..... Although this creative power is something new derived from the old, it presents the first of numerous contrasts between the living and the lifeless world".

The Origin and Evolution of life
H.F. Osborn.

- b. But this new energy is too powerful for the old lifeless "stuff," it seems, and thus there is set up a struggle between the integrating power of life and the disintegrating powers of lifeless nature. (*The fight for life ; the struggle for existence*).
 - (1) The disintegrating powers of nature have always won over the physical body. This victory is called death.
 - (2) But religious men have almost never admitted that it touches man's spirit.

The body disintegrates, but the spirit, the life, the soul, lives on somehow.

(a) I Corinthians 15: 54-55.

3. How are living things killed ?

A. By sheer wanton destruction.

a. War.

(1) War is mass-murder, when nations suddenly make it legal, yes even noble, to mutilate and slay each other.

(2) During this century, it would be safe to say, 15 million men have given their lives fighting each other and we are nothing bettered.

(3) War gives us, half a hundred heroes whom we worship; half a billion brothers whom we mourn.

b. Murder.

(1) Murder is the triumph of anger over common sense, in the individual or small groups.

c. Cruelty.

(1) Cruelty is the upsurge of the beast in the heart of man. Here there is no patriotic motive, no anger, simply heartless purposeless murder, e.g. The Roman gladiatorial games.

d. This form of death has been universally condemned by the highest thought of man.

(1) "Thou shalt not kill." *Exodus 20:12*

(2) *Matthew 6: 21-22.*

B. By indifference.

a. Many living things are killed simply be-

cause they are neglected. Nobody pays any attention to them.

- b. One of the poets has written concerning humanity's indifference toward human suffering as follows :

"I am sick in my soul of the poets who sing,
Of the star in the sky and the bird on the wing,
While life lies down in a filthy shroud
And cannot be spoken about out loud".

G. Maxwell.

- c. Matthew 18 : 12. The sin of indifference is universally condemned and pitied.

C. By accident.

- a. Many children are killed because their mothers lack proper medical advice.
- b. Formerly, workers in factories were killed by the thousands because of dangerous machinery. Now there are great efforts to make working conditions safe
- c. Carelessness and ignorance are condemned by all.
- d. Some accidents are out of man's power to control. *Luke 13:4.*

D. By age.

- a. This is death we all desire : to live to a good old age and then to die in peace and some comfort.
- b. No one condemns or pities this passing. Instead there is true appreciative mourning.

E. By purpose.

- a. Mankind, being lord of creation, has the power of life and death over the animals and even over man.

b. Men's purposes for killing have been bad.

(1) In the early days men sacrificed children and slaves to what they thought were Gods.

c. Men's purposes for killing have been good.

(1) The underlying law of the universe seems to be the preservation and progress of the highest and best.

a. This necessitates the elimination of the worst.

b. Along with this power of life and death over all creation, there also falls on humanity the stupendous responsibility of judging what is fit to live and what must be eradicated. Power is one attribute of rulership, but responsibility is a greater attribute.

c. Thus to kill harmful insects or dangerous animals is a necessity for humanity.

(2) A second responsibility that seems to fall on man is the responsibility of killing to prevent suffering.

(a) An instant death is to be preferred to a lifetime of suffering.

(b) There is even great argument today in favour of administering an easy death to human beings who are doomed to years of intense suffering. This is called "euthanasia."

d. The point of greatest discussion, however, is when we ask if man has the authority to kill human beings.

(1) Some believe it is man's duty to kill in defense of himself or his loved ones, others do not.

(2) Some believe in capital punishment for criminals, others do not.

(3) The reason that the decision is hard on the human level is that man has a mind and soul, and as long as he is alive he may listen to reason.

a. In the Czechoslovakian crisis, President Roosevelt cabled that as long as war was not declared, it was not too late to arbitrate.

e. The Bible constantly supports the view that to create the best life is the goal of existence; that some killing is necessary but that compassion is a greater virtue than force.

I. John 10: 10b.

FIRST YEAR, CHAPTER III

LESSON III

Preserving Life.

Devotional: Inasmuch as ye did unto one of the least of these my brethren, ye have done it unto me. *Matt. 25:40.*

Pray for medical men, and hospitals.

Lesson Aim: To study the methods of and reasons for preserving life.

Procedure:

I. Methods of preserving life: cures and preventives.

1. Curative medicine.

A. Since the very earliest times men have sought to alleviate pain and suffering and cure the bodies of those who are ill.

a. In the very early days, the medicine man had great control over the people because his cures were looked upon as magic by the people.

b. By the time of Christ there was great development in medicine.

(1) Greece—Hippocrates, 5 centuries B.C., had been the greatest Greek physician, and became the founder of modern scientific medicine. Hippocrates knew that the brain was the organ of thought, but he did not discover the blood or nervous systems.

(2) Asia Minor—Galen, Dioscorides, and Aretaeus were great physicians and the greatest medical school in the first century A.D. was at Tarsus in Cilicia, the home of the Apostle Paul.

(3) Egypt—The medical school at Alexandria was widely known also. Herophilus, conducted vivisections upon condemned criminals.

c. By 1000 A D. the greatest advance in medicine had been made by the Arabs. At a time when Europe had almost no knowledge of medicine, the Arabs were using anaesthetics and performing difficult operations. Aricenna (980-1037) has been called the "Prince of Physicians."

d. Modern medicine is a marvel to behold, with hospitals in every large city, and many men training for medicine.

(1) Great new forces are at the command of medicine today—almost all the known drugs, serums, rays and countless other discoveries.

B. Some thoughts on curative medicine.

a. Curative medicine is the spectacular type.

(1) It is a thrilling, almost awe-inspiring sight to see the skilled physician deftly manipulate the knife and operate on a person's body.

b. Curative medicine is the profitable type.

(1) The Doctor who can perform great operations becomes widely known and makes much money.

c. Curative medicine deals only with people who are ill. This brings us to the next type of medical skill.

2. Preventive medicine.

A. Preventing birth.

a. This problem has caused great argument all over the world. Does humanity have the right to prevent birth.

(1) Humanity has assumed the right of preventing and guiding the birth of animals with the result that fine new breeds of horses, cows, pigs, and poultry have been produced. It is now practically possible to order the kind of sheep or turkey we want, and within a few years it can be produced.

(2) The same is true of the vegetable kingdom. We can produce whatever fruits we desire, by controlling the pollination.

(3) The real question arises when we deal with men.

(a) Eugenists tell us that finer men could be produced. The difficulty is not in the theory but in the practice.

(b) Germany and one or two other nations are pioneering in sterilising the unfit.

(c) That birth control is a basic law of nature is witnessed by the fact that mind instead of muscle rules the universe, for if all animals and plants produced to the maximum then only the strongest could survive.

- (d) There is only one reference to birth control in the Bible and it is the act of a wicked man. *Gen.* 38:9. It seems to be a matter of reason, not religion.

B. Preventing Disease.

- a. Preventive medicine has received much attention in the last few years.

(1) Great plagues like the Black Plague in Europe (12th cent.), the conquering of yellow fever during the building of the Panama Canal, and the influenza epidemic of the war brought to men's minds the fact that to prevent disease is better than to cure.

(2) Nowadays, great research is being done on sanitation and disease prevention, and many diseases are almost under control.

II. Reasons for preserving life.

1. Of human beings.

A. We seek to preserve the lives of human beings because of the high value placed on human life.

a. This high value of human life is due almost entirely to the philosophy of the brotherhood of man and the fatherhood of God, which Jesus Christ made the centre of his preaching.

2. Of animal life.

A. We seek to preserve the lives of animals because we feel compassion toward them.

a. "A votary of ahimsa therefore remains true to his faith if the spring of all his

actions is compassion." "*My Experiences With Truth.*" M. K. Gandhi.

- b. Albert Sweitzer, great African Mission doctor, says that he feels great pity even when he kills deadly germs.

III. The Great Physician.

1. Jesus gave his life in fighting the two great evils of the world, sin and suffering. Because of his healing work, he has been called the Great Physician.
 - A. His motives.
 - a. His belief in the value of human life. *Luke 12:24 and 27-28.*
 - b. Jesus love of his fellow men. *Matthew 25:35-40.*
 - B. His method.
 - a. Jesus believed that God would help man's best effort. *Matthew 17:19-21.*
 - C. His reward.
 - a. Jesus sought no earthly reward. *Matt. 6:1, 4, 6, 18.*
2. Jesus believed in preventive medicine more than curative. He constantly tried to suppress the fame he gained from his healing and to inspire men to help their brothers. *Mark 7:35-36. Luke 5:14.*
3. There is no record in all history or scripture of Jesus ever doing a harmful or injurious act. He did only good, and it is this inspiration that Christianity is weakly trying to follow. He is directly responsible for every mission hospital in the world. If we can not give him our allegiance, we certainly owe him our thanks.

FIRST YEAR, CHAPTER III

LESSON IV

Conclusions.

Devotional: "What good thing shall I do, that I may have eternal life?" *Matthew 19:16.*

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

A. Tennyson.

Pray that we may see in this life an intimation of
and a preparation for that life which is to come.

Lesson Aim: To review our lessons on "Life" and
strive to reach some workable conclusions concerning this subject.

Procedure:

I. Review.

1. Lesson 1. What is life?

A. Call to mind our discussion of life; human,
animal, vegetable.

- B. Conclude that physically, all life is a unit ;
whereas spiritually, human life stands out
far and away above animal or vegetable life.
- 2. Lesson 2. Death.
 - A. Discuss the what, the why, and the how
of death.
 - B. Stress the—"I am come that ye might have
life," of Jesus.
- 3. Lesson 3. Preserving Life.
 - A. Review the methods of preserving life.
 - a. Cures.
 - b. Preventives.
 - B. Point to the great physician as the example
of what true medical science should be in
its philosophy.
- II. What does the Bible say about life ?
 - 1. That man is lord of all life.
 - A. Genesis 1:26. "And God said, let us make
man in our image, after our likeness ; and
let them have dominion over the fish of the
sea, and over the birds of the heavens, and
over the cattle, and over all the earth, and
over every creeping thing that creepeth
upon the earth."
 - a. The word "image" comes from the Heb-
rew word for shadow. Thus we might
think of man's having the same general
shape and movements as God, but as be-
ing of an infinitely more unstable substance.
 - b. "In making man after his own image,
therefore, God endowed him with those
attributes which belong to his own nature
as a spirit. Man is thereby distinguished
from all other inhabitants of the world
and raised immeasurably above them. He
belongs to the same order of beings as

God himself, and is therefore capable of communion with his maker. "*Systematic Theol.*" Hodge. II: p. 3.

c. Thus man has the same abilities as God.

(1) Freedom, intelligence, a soul.

d. Man also has the same responsibilities as God.

(1) Rulership, judgement, mercy.

e. Whereas man has these powers to a limited degree, God is infinite in all of them.

2. That man is a steward of life.

A. Matthew 24:45-51.

a. God has placed man in a position of rulership over all nature and all life.

(1) The only hope for the improvement of vegetable or animal life lies in the mind of man.

(2) Left to itself nature must forever be involved in the struggle for existence. In the hands of man nature ceases to struggle (man takes over the struggle)—and begins to progress.

(a) Cattle live in ease and become finer and healthier.

(b) Fruits and vegetables are protected and grow new and finer breeds.

b. God will hold man responsible for the wisdom and justice of his rule.

Matt. 24:45-51.

(1) See also I Corinthians 3:11-13.

III. What does the Bible say about death?

1. The Bible says surprisingly little about the philosophy of death, the meaning of death.

A. Death is ever present, and vitally affects

every Biblical character, but its significance is hidden to a great extent.

- B. This is reflected in the theology books. Neither Hodge nor Strong has a separate chapter on death. It is incidental to the argument.

2. The Bible, in reality, says only two things about death.

- A. Death is somehow connected with humanity. That is with being human, therefore sinful.

- a. Romans 6:23a. "The wages of sin is death."

- b. I Corinthians 15:22a. "For as in Adam, all die."

- B. Death is not the end of the soul.

- a. Romans 6:23b. "The free gift of God is eternal life in Jesus Christ our Lord."

- b. I Corinthians 15:22b. "So also in Christ, shall all be made alive"

- C. Our general conclusion that, physically, life is a unit and death is the end of it; whereas, spiritually, man is unique in having an immortal soul, is strictly in accord with what the Bible indicates to us concerning death.

IV. Implications:

1. If you can accept these conclusions, then take great pride in the high position God has given man in the universe.
2. If you assume the pride, assume also the responsibility of using life not blindly and unwisely, but frankly and with gentle wisdom that all life may be profited thereby.

First Year, Chapter IV

My Attitude toward my Family and Home.

Lesson I. Introduction.

1. The origin of family life.
 - A. Arose out of need for protection.
 - B. An element in almost all religions.
 - C. Science does not seriously contradict the general idea.
2. The two kinds of families.
 - A. Patriarchal.
 - B. Pioneer.
3. Try to lead up to these two types of families.

Lesson II. The Patriarchal family.

1. The patriarchal tradition.
2. The patriarchal ideal.
3. Try to show that much of the patriarchal tradition must go, but that we must strive to keep much of the patriarchal ideal.

Lesson III. The Pioneer family.

1. History of the pioneer family.
2. The ideal of the pioneer family.
3. The defects of the pioneer family.

4. Attempt, frankly and openly, to picture the good and bad effects of this type of family.

Lesson IV. Conclusions.

1. Bible references.
 - A. Honour thy father and mother.
 - B. The Hebrew idea.
 - C. Christ's ideals.
 2. General conclusions.
 - A. We cannot say which type of family is best.
 - B. The old idea of rigid control must go, but the old ideal must be retained.
 - C. With due honour to our parents, we accept Christ's ideal that God is our Father and humanity our mother, sister and brother.
-

FIRST YEAR, CHAPTER IV

LESSON I

Introduction.

Devotional : Luke 2:8-14. Thank God for this family, which has meant so much to the world.

Lesson Aim : To make a brief study of the origin and development of family life, and to try and get a true idea of the two main types of families.

Procedure :

I. The origin of family life.

1. Family life seems to be as old as humanity.

A. The Encyclopædia Britannica; article, "Family", traces its origin to the long period of helplessness, required of the mother, for the birth of a child.

a. The female had to be protected and sustained in order to bear children.

b. We do not know if early man was monogamous or promiscuous, but monogamy is found in very early cultures.

c. This has been discovered by the few antefacts and writings which early man has left behind him, but the greatest witness to the early origin of family life comes from religion.

B. Family life in the religions.

a. From the ancient Babylonian religions.

(1) From the very ancient tablets discovered in the ruins of Babylon and Ninevah we find references to family life such as : "Men like thee shall perform the work, their mothers and their fathers shall eat of heaven's

food." Archæology and the Bible.
George A. Barten, p. 323.

- (2) The ancient code of Hammurabi, 2100 B.C., contains scores of laws concerning marriage relations.

b. From Hinduism.

- (1) The Vedas somewhere before 1000 B. C. have the concept of the Dyans Pitar and the Dyans Mitar.

c. Judaism points to the family as the first social unit on earth.

- (1) "And Jehovah God.....made he a woman and brought her to the man. And the man said, this is now bone of my bone and flesh of my flesh..... . Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh."
Gen. 2:22-24.

- (2) The whole of Judaism is built around the family of Abraham, and every Jew, even today, is called a "son of Abraham."

C. Science rather upholds the idea that the family was the first social unit. (See *Encyc. Brit., Article "Family"*).

II. The two kinds of families.

1. The Patriarchal family.

A. By patriarchal family we mean that type of family in which the children remain in the father's house after marriage, forming a sort of a clan or tribe.

B. This type of family is of early origin and has had great influence on the history of the world.

- a. The example of Jacob's sons (*Genesis 29f.*) is the great Biblical example of the Patriarchal family.
- b. In ancient Rome a leading member of a noble family was known as a patrician.
- c. Until 1850 the head of a landed estate in New York, U. S. A., was known as a "patroon"; a relic of the old patriarchal estates in the early days of American colonization.
 - (1) In the southern mountains of the U.S.A. this type of family is still found.
- d. In India it is known as the joint-family system and is quite widespread among the lower classes.
- C. It is quite probable that out of this patriarchal family grew the tribal ideal, and finally the conception of the state with an inherited crown.
- D. The matriarchal family (mother rules) is a variation of the patriarchal type, but is not at all wide-spread in use.
 - a. It only arises where there is no male member to pass on the tradition.
- 2. The Pioneer family.
 - A. The pioneer family.

By pioneer family, we mean that type of family in which the children move out of the father's house and establish new homes in new locations, sometimes near the father sometimes far away.
 - B. This type of family, too, had an early origin, and has influenced the world probably as much as the patriarchal type.

- a. Jacob is again the illustration. Although his sons stayed in his home and formed a patriarchal family, Jacob himself fled from his father's house and settled in a foreign land. *Genesis 25f.*
- b. This type of family has found its highest expression in the colonising activity which almost every nation has sponsored at some time or other.
 - (1) Abraham, in leaving Ur. of the Chaldees.
 - (2) The Romans in establishing military outposts.
 - (3) The European nations in the 17th and 18th century colonising activity.
 - (4) The early days of America, in the westward movement.
- c. It is quite probable that out of the breaking down of the patriarchal family idea and the ever widening pioneer spirit has arisen the democratic ideals of our present day.
 - (1) Families breaking up sought new unities, and one finding them in the ideas of state and world federation.

III. Conditions and comments.

- 1. Bring the class to realise the existence and influence of each type of family and point to a deeper study of each type in order to discover their value and defects.
-

FIRST YEAR, CHAPTER IV

LESSON II

The Patriarchal Family.

Devotional : "Honor thy father and thy mother that thy days may be long on the land which the Lord thy God giveth thee." Ex. 20:12.
Pray for our parents.

Lesson Aim : To study the good and bad points about the patriarchal type of family, to seek our attitude toward it.

Procedure :

I. Introduction.

1. We have seen that, out of the fear and need of protection, there grew the patriarchal family, under one elderly man with children living in the same house or village.

A. This type of family can be divided into two aspects.

- a. The patriarchal tradition.
- b. The patriarchal ideal.

II. The patriarchal tradition.

1. The patriarch controls the property of the family.

A. This rulership probably grew up out of the need for quick decisions and efficient administration in time of war.

a. In time of war today, we find power always centralized in the hands of one man, the head of the country.

b. Like so many modern institutions which we see perverted and dragging society down (purdah, caste, etc.) the rulership of one man in the tribe seems to have met a real need, at one time.

- c. Somewhere in history the idea began to develop that the "Old Man" not only administered the property of the family, but he also owned that property.
 - (1) When this stage was reached, we see that the democracy of the tribe was destroyed, and it depended entirely on the character of one man how the property of the tribe was distributed and used. This was economic domination.
 - d. Out of this rulership and ownership of the tribal property by the "Old Man" undoubtedly grew the early ideas of Kingship, (not how closely the rulership of Israel is connected to the family of David and Abraham) middle age feudalism, and modern monarchy and dictatorship
 - (1) This idea even crept into the Christian Church, for when certain episcopal seats were exalted above others they were called patriarchates.
 - e. Thus we are safe in saying that the patriarchal tradition arose out of a need for quick decision and efficiency, but it has been perverted, by men, into a forced and palling progress or into a highly classed, widely divided society.
2. The patriarch controls the lives of his children.
- A. With the idea of the centralised control and ownership of the property, grew the idea of power over the lives of the members of the family.
 - a. This, too, probably had a worthy origin

and was for the purpose of protecting the tribe.

b. This idea too has been perverted and out of it grew serfdom and slavery and social monarchy, and dictatorships. This is political domination.

3. Thus we discover that economic and political efficiency soon became economic and political domination and, bolstered up by tradition and taboo, has been passed on to us.

4. But a great new freedom has entered the world in the form of Jesus Christ, which has struck at the binding weight of patriarchal tradition and proclaimed the value of the individual.

A. Freedom of thought: *John 8:32*

B. Freedom of action: *Luke 14:25-27*

C. If these principles be accepted then a death blow is dealt at the patriarchal tradition, and each man is free to determine his own destiny.

III. The patriarchal ideal.

1. There is a finer nobler side to the patriarchal family which is admirably summed up by our devotional reading, "Honor thy father and thy mother."

A. Jesus also lived up to this admonition. (*Luke 2:51*) and later paid the highest tribute in history to the family ideal by making it the earthly illustration of the heavenly Kingdom.

B. Whenever honor for parents and the aged has been neglected, there has arisen suffering, dispute and trouble.

a. We should honor our parents for their great gifts to us of life and a home.

- b. We should honor our parents because of their age and experience.
- C. But there is a higher step than honor for our parents, and that is love of our parents and home.
 - a. True love of parents for children and children for parents is almost unique to Christianity.
 - (1) "His own love of children and the divine words He spoke about them, if they cannot be said to have created the love of parents for their children, have at all events immensely deepened and refined it." *"Imago Christi." Stalker.*
 - (2) By saying, "suffer the little children to come unto me." Christ converted the home into a church, and parents into his ministers.
"Imago Christi." Stalker p 43.
 - (3) John 19 : 26-27. In his suffering on the cross, with every nerve burning with pain, Jesus saw his mother, loved her, and being the eldest son made provision for her.

D. However modern we become, whatever necessity may be forced upon us, wherever we may have to go, let us determine never to lose the patriarchal ideal of honor for parents and love of our home.

IV. Conclusions and comments.

- 1. Make clear the distinction between the patriarchal tradition and the patriarchal ideal.
 - A. Show that much of the patriarchal tradition is bad and must go.
 - B. Show that the patriarchal ideal is social and must never be neglected.

FIRST YEAR, CHAPTER IV

LESSON III

The Pioneer Family.

Devotional : Mark 10 : 6-9. Pray concerning the family.

Lesson Aim : To study the pioneer family with a view to discovering its good and bad effects.

Procedure :

I. Introduction.

1. We have seen that out of the restless moving spirit of humanity has grown the family which deserts the home environment and sets up a new establishment in some distant place. This type of family, we have called the pioneer family.

A. The pioneer family may be divided into two aspects.

a. The defects of the pioneer family.

b. The advantages of the pioneer family.

II. The defects of the pioneer family.

1. The pioneer family breaks family ties.

A. Sadness is brought to the father and mother.

a. Mark 10 : 6-9.

b. This sorrow is one of the inevitable sorrows of life, and must be borne with dignity and a joyful anticipation of the happiness of the children.

c. "A *child's* duty is to obey its parents. It is never said anywhere in the Bible, and was never yet said in any good or wise book that a man's or a woman's is."

"Mornings in Florence" III, p. 72, Ruskin.

- d. "Parents have to recognize that there is a point at which their commands must cease and their children be allowed to choose for themselves. Love will not cease, respect ought not to cease, but authority has to cease." *"Imago Christi," Stalker p. 50.*
- B. Homesickness is brought to the children.
 - a. "Be it ever so humble, there's no place like home."
 - b. Psalm 137 : 1-6. Here is one of the greatest homesick prayer passages in the Bible. It is not the song of a free traveller but of a captive, but it symbolizes the spirit of longing for the home that is far away.
 - c. A young Indian said, "A crust of bread on my father's doorstep is better than fine food at a stranger's table."
- 2. If employed without tenderness and mercy, the pioneer family can promote disregard for parents, traditions and memories.
 - A. Mark 7 : 10-11. Hence the children refuse to aid their parents when the latter are too old to provide for themselves.
 - B. Sometimes children assume authority too early and cause sorrow to their parents.
 - a. "Among the features of the life of our own time there are none perhaps more ominous than the widespread disposition among the young to slip the bridle of authority prematurely and acknowledge no law except their own will." *"Imago Christi," Stalker pp. 4-6.*

3. This breaking away of the young from parental authority has resulted in many unhappy marriages.

A. In the west particularly the breakdown of almost all authority over young people has resulted in a lowering of moral standards and many mistaken marriages leading to divorce.

a. It is to be hoped that India may find some wise combination between her traditional parental choice, and this new spirit of blind unguided independence.

4. Thus we see that there are grave defects in the pioneer family ideal as well as in the patriarchal ideal. Let us now seek the good in the pioneer family.

III. The advantages of the pioneer family.

1. It symbolizes the spirit of freedom and adventure.

A. Young people move out into the world independent of parental control but dependent upon their own resources.

a. The Pilgrim Fathers of early American colonization days illustrate this spirit, for they left home and kindred for the sake of worshipping as they believed best.

b. English colonization in India is another illustration.

B. There is much condemnation of the joint-family system in India today and much rebellion against parental control on the part of Indian young people.

- a. It cannot be doubted that the patriarchal family has broken down in the West and there are signs that it is fast crumbling in the East.
- b. Our duty is not to try to bolster up any system but to use what is best of both types of family.
- C. The teaching of the Bible on the subject of the controversy between the patriarchal and pioneer families may be summed up in Paul's words in Ephesians 6 : 1-4.
 - a. Show how this places an equal responsibility on both parents and children.
- 2. It breaks down classes in society and tends to promote democracy.
 - A. It was through the feudal system and the great landed estates in Europe that the system of nobility grew up.
 - B. It was through the movements of people to America and other colonies where land was free and tradition did not bind that nobility broke down and democracy advanced.
 - a. "The distinctive conditions in the north (of the U.S.A. had, socially, important effects. Masters and men had to labour together as backwoodsmen and were equalized in the process. They did not start equally; many servants are mentioned in the roster of the May-flower. But they rapidly become equal under colonial conditions ; there was, for instance, a vast tract of land to be had for the taking, and the "servant" went off

and took land like his master. The English class system disappeared." *Outline of History.*" H. G. Wells, p. 871.

b. Christ advocated this independence, such pioneer families. *Luke 12 : 51-53.*

- (1) "In non-Christian countries where Christianity is being introduced, especially in countries like India, where the domestic system is extensively developed, the chief difficulty in the way of confessing Christ is the pain of breaking family connections, and often it is nothing less than an agony."

"Imago Christi." Stalker p. 50.

IV. Conclusions and comments.

1. Thus we have reviewed the good points and the defects of both the patriarchal and the pioneer families. Let us now move on to draw our conclusions and see what Christ has to tell us about our homes.
-

FIRST YEAR, CHAPTER IV

LESSON IV

Devotional : John 3:16

On receiving a picture of his dead mother from a friend, William Cowper wrote a great poem from which the following lines are taken.

"Oh that those lips had language ! Life has passed
With me but roughly since I heard the last.

Thou as a gallant bark from Albion's coast
(The storms all weathered and the oceans crossed)
Shoots into port at some well-havened isle,

So thou, with sails how swift ! hast reached the shore,
"Where tempests never beat nor billows roar,"
And thy loved consort on the dangerous tide
Of life long since has anchored by thy side.

Yet, Oh, the thought that thou art safe, and he !
That thought is joy, arrive what may to me.

"On the Receipt of my Mother's picture out of
Norfolk," Cowper.

Pray that as parents give their lives for us, and as
God gave his son, so may we dedicate our lives
to God and our parents in a true rich way.

Lesson Aim : To seek some definite conclusions and
guiding principles to help us in our attitudes to-
ward our homes.

Procedure :

I. Review.

1. Lesson 1. "Introduction."

A. Recall the origin of family life.

B. Distinguish between the two types of
families.

2. Lesson 2. "The Patriarchal family."

- A. Recall the patriarchal tradition and the patriarchal ideal.
- B. Point out that much of the tradition must go, but that ideal must not be lost.
- 3. Lesson 3. "The Pioneer Family."
 - A. Point out the defects and the advantages of the pioneer family.
 - B. Carry on into the conclusions which should guide us in our attitude toward our parents and our homes.
- II. The Old Testament idea.
 - 1. In the Old Testament the patriarchal ideal of family life prevailed.
 - A. The Hebrews were Semites, and consequently oriental in background and outlook.
 - a. The patriarchal family has found wider expression in the orient than in the occident.
 - B. Brief history of the Hebrew conception of the patriarchal family.
 - a. Early conception—Abraham's seed chosen to demonstrate God's will for man.
 - (1) "And Jehovah said unto Abraham, Get thee out of thy country, and from thy kindred and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great,.....and in thee shall all the families of the earth be blessed."
Gen. 12:1-3.
 - (2) "And Jehovah said, shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations

of the earth shall be blessed in him ?"
Genesis 18:17-18.

- (3) This early conception of this great family was quite admirable. No one would object if some nation were to determine to lead the way along the difficult road of righteousness.
- b. Later conception—Abraham's seed has a monopoly on God and only children of Abraham can be saved.
 - (1) By 800 to 1000 years after Abraham, the children of Israel had degenerated in righteousness and were trusting in their reputation to save them.
 - (a) "Are ye not as the children of the Ethiopians unto me, O children of Israel ? saith Jehovah. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir ? Behold the eyes of the Lord Jehovah are upon the sinful kingdom and I will destroy it from off the face of the earth." *Amos. 9:7-8.*
 - (2) During the succeeding 800 years, the Hebrews came more and more to disregard righteousness and put their trust in being sons of Abraham.
 - (a) Luke 3:8 John the Baptist.
 - (b) John 8:39 Jesus Christ.
 - (c) Galatians 3:7 Paul.
 - (3) This later conception is despicable, for it assumes that Abraham's righteousness was sufficient for all Hebrews thereafter.

- c. This well illustrates the underlying danger of the patriarchal family—we accept the patriarchal tradition, but we pervert the patriarchal ideal.

(1) John 8:39, Matt. 3:9, John 8:33.

Romans 4:1f, Accepting the tradition.

(2) Mark 7:10-13, Perverting the ideal.

III. The New Testament idea.

- I. In the New Testament, Christ seems to advocate the pioneer type home.

- A. Christ saw the fallacy in trusting in the past to save the present, and indicated that it was more important to establish your own reputation than to live on your ancestor's reputation.

- B. Christ expanded the idea of the home to include the whole of humanity.

- a. God was his father. *Matthew 6:9.*

- b. Humanity was his mother, sister, and brother. *Mark 3:31f.*

- c. It is only when we grow up, burst through the narrow environment in which we have lived and see all the world as home that we really know what it means to live on this earth.

- C. Of course, Christ never worried, but his love for his Kingdom on earth which we call the Church is the model of how men and women should love each other as man and wife.

- a. Ephesians 6:4.

- D. Christ's teachings about the home.

- a. As a child, Christ obeyed.

- (1) Luke 2:51.

b. As an honorable man, Christ believed in the sanctity of the home.

(1) Mark 10:2-12.

c. As a leader, Christ realized that one must not be bound by his home, but must go out and serve others even though it caused heartache to parents and children.

(1) Luke 14:25 f.

E. Thus Christ, while honoring and cherishing the home, believed that it was better to be a good citizen of society than to be a good son or daughter.

IV. General conclusions.

1. We cannot say definitely whether the patriarchal or the pioneer family is best.

A. One may be best for one country and age, while the other might suit a different era and clime.

2. We conclude that some aspects of each type of home must go, and some must be preserved.

A. In the face of the new spirit of freedom and self-determination, the old patriarchal idea of rigid control must go; but we hasten to add that the new spirit must take care that it does not demolish the sanctity of the home and the honor due to those who are older.

B. With due honor and appreciation to our own parents, we believe that God is our father and humanity is our mother, sister, and brother; and it is our duty to strive for a happier relationship in this greater wider home, which is the world.

First Year, Chapter V

My Attitude toward School and Learning.

Lesson I. Introduction. (Brief history of education).

1. Until about 100 years ago, education was almost entirely in the hands of religious groups.
2. Modern mass-education is an entirely new development.
3. Education consists of an introduction to the facts of life and a finding of a true direction for one's thoughts.

Lesson II. Introduction to the facts of life.

1. We are first given tools—reading, writing.
2. Introduction requires an introducer. (Professor)
3. Introduction requires some-one to be introduced. (Student)
4. Try to impress the fact that we are really able to comprehend very little of the vast realm of knowledge.

Lesson III. Guidance or direction.

1. Knowledge of the facts of life is not enough.
2. We need a direction to our thought.
3. We need a direction to our attitudes.
4. We need a direction to our actions.
5. Try to show the absolute necessity of some unifying principle, some dedication, toward which we can go and to which we can give ourselves.

Lesson IV. Conclusions.

1. We recognize that modern mass-education as we know it is a comparatively new thing.
2. We realize that education consists of two phases; an introduction to the facts of life, and the grasping of some compulsive directing influence.
3. We believe that the true direction lies in knowing the truth and in using the truth properly.

Bibliography.

1. Encyclopædia Britannica. Article "Education."
 2. William Meston. "Indian Educational Policy, Its Principles and Problems." Christian Literature Society, Madras, 1936.
 3. Charles F. Wishart, "The Church, The State, and Education."
-

FIRST YEAR, CHAPTER V

LESSON I

Introduction (Brief history of education).

Devotional : Luke 11 : 1. Pray for the deep desire for education in the truth, concerning life and its mysteries.

Lesson Aim : To make a brief hasty survey of the history of education and to draw certain lessons therefrom.

Procedure :

I. In reality, there has only been one major development in education in all its history, and that is the change from religious control to state control.

1. Religion and education.

A. In ancient times.

a. In Israel.

(1) The first man in the Bible with a real educational vision was not a Hebrew but a Midianite. He was Jethro, Moses' father-in-law.

(a) "Hearken now unto my voice ; I will give thee counsel, and God be with thee : be thou for the people to Godward, and bring thou the causes unto God ; and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do."

Exodus 18:19-20.

(2) "Assemble me the people and I will make them hear my words, that they

may learn to fear me all the days that they live upon the earth, and that they may teach their children."

Deuteronomy 4:10

- (3) The two passages of scripture really embody the whole theory of education by religious agencies, for out of these early beginnings the following principles emerge.
 - (a) The priests and other religious leaders are to train the exceptionally intelligent for the purpose of producing better priests and religious leaders.
 - (b) The education of the average child is left in the hands of the parents.
 - (c) This dual method and motive can be traced right through the time of Christ, (Paul and Gamaliel; Christ and his parents) right through the middle ages, (monastic schools and lack of common schools) and even into our present day (before there were state schools in America, Harvard, Yale, and Princeton were established to train ministers).
- b. In China.
- (1) Confucius' method is the prime illustration in China of the religious method of education. (Although Confucius himself discovered belief in a personal God and avoided teaching religion, he fell into the religious method and

has since been revered as a religious teacher).

(a) Confucius started a private school which grew until he had 3000 pupils.

(b) Confucius attempted to train the brilliant to be teachers, and to do comparatively little for the average student.

(c) Confucius said, "I give my student one corner of a subject, and if he cannot find the other three corners I do not want him for my student." He required exceptional students.

c. In India.

(1) According to William Meston "*Indian Educational Policy*," Introduction, p. 3, there is no exhaustive and accurate history of Indian education available.

(2) The high educational rank of the Brahmin, and the Guru and his Chela are illustrations of the same religious method and motive in India that Moses inaugurated in Israel and Confucius in China.

d. Greece represented an attempt to break away from this age old idea, for the Greek educational theory was that all free children should be educated to be citizens of the state.

(1) The Greek idea of citizenship, however, was so radical that this noble educational ideal was never widely accepted.

e. Thus as far back as we can probe in history we discover the existence of a close relationship between religion and education.

(1) The motive—primarily to train religious leaders.

(2) The method—to develop those with ability and to leave the rest to the tender mercies of fate.

B. In the middle ages.

a. Education in the time of the Roman empire had the old religious method and motive with the state substituted for the religion.

(1) "In the earlier centuries of the Republic, Roman education was given entirely in family and public life." *Encyc. Brit. Art. "Education."*

(2) When the culture of Greece was brought into the Roman culture, Greek literature prevailed for a while then rhetoric and philosophy took its place.

(3) "But with the autocracy, soon passing into tyranny, of the empire, rhetoric ceased to be a preparation for real life." *Encyc. Brit. Art. "Education."*

(4) "It was into such a decaying civilization that Christianity brought new life."

"Without a liberal education the Christian could live a life of faith and obedience, but could not attain an intellectual understanding of the faith."
Encyc. Brit. Art. "Education".

b. This new life which Christianity brought is nowhere better summed up than in Christ's commission to his followers.

(1) "Go ye therefore and make disciples (pupils) of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you, and, lo, I am with you always, even unto the end of the world." *Matthew 28:19-20.*

(a) We must frankly confess that the all-inclusiveness and the sacrificial spirit called for in this noble commission was too much for the men who received it and after a great upsurge of educational effort during the first four centuries of the Christian era, education cloistered itself in the monastery and did not really awaken till the Renaissance and the Reformation in the 14th, 15th, and 16th centuries.

(b) In other words the old religious motive and method was too strong to be easily overcome; the new leaven had to ferment and permeate the minds of men before it could expand them.

c. Thus at the end of the middle ages, education seems more firmly in the grasp of religion than ever.

(1) "Culture meant saintliness—after the fashion of the saints of those days; the education that led to it was of

necessity theological." T. H. Huxley,
Essay on Science and Culture.

C. In the modern age.

a. Modern education as we know it (state financed schools for all classes of men) is the result of a threefold revolution.

(1) The spiritual revolution (called the Reformation, 16th century) in which great Church reformers (Luther, Zwingli, Calvin, etc.) broke the shackles of the soul and declared that man is saved by faith and not by the Church or works.

(2) The intellectual revolution, beginning in the Renaissance and culminating in the rise of natural science.

(a) For centuries the Church had told men what they could believe; nowadays science tells the Church what it can believe.

(3) The physical revolution (French, American Revolutions) in which men broke away from absolute monarchies and which culminated in the rise of democracy.

b. It was not until the 19th century that education finally broke the age-old shackles of the religious motive and method.

(1) "Thus the 19th century saw the final working out of the idea that the state should be substituted for the Church as the official agent of education."

Encyc. Brit. Art. "Education."

- (a) The new freedom demanded by the natural sciences and the new responsibilities demanded by democracy have forced out the religious motive and the religious method whose genesis we discovered in the ancient cultures 3500 years ago.
- (b) Along with severe condemnation for its narrowness and dogmatism one must sound a note of appreciation for what, in the broad sweep of history the Church has done—in education as in all life, the church has had to use human methods to raise men to divine conceptions. Not an easy task !

II. Conclusions and comments.

- 1. The first conclusion to be arrived at in this survey is that mass-education (education of all classes) by the state is a very recent educational development.
 - A. Even in America, where mass education is probably further advanced than almost anywhere else there were only 500 high schools in the whole nation in 1870.
 - B. In 1861 a great review of English education was made by what is called "The Newcastle Commission" and it concluded that only one child in 20 was in a state accredited school and it rejected free and compulsory education altogether.
 - a. "In 1920, for the first time in the history of English education a national scheme of salaries for elementary and secondary

teachers was established."

Encyc. Brit. Art. "Education."

- C. This helps to answer a deep and vital question asked by many young Indians to-day—"Why has England in 100 years of occupation done so little for mass education in India?" Mass education simply isn't 100 years old yet.
2. The second conclusion causes us to go back to the Scripture with which we started this discussion (*Jethro's speech, Exodus 18:19-20*) and to Christ's commission (*Matthew 28:19-20*) and observe that both of these great texts, though later misused by the Church, contain the two essentials in the definition of education which we shall use in the next few lessons.
- A. Introduction to facts.
- a. "Thou shalt teach them the statutes and the laws." *Exodus 18:20.*
 - b. "Teaching them..... all things whatsoever I have commanded you." *Matt. 28:20.*
- B. A way or direction to life.
- a. "And shalt show them the way wherein they must walk." *Exodus 18:23.*
 - b. "Teaching them to observe..... whatsoever I have commanded you." *Matt. 28:20.*
-

FIRST YEAR, CHAPTER V

LESSON II

An Introduction to the Facts of Life.

Devotional: "Thou shalt teach them the statutes and the laws." *Exodus 18:20 a.* Thank God for all the vast knowledge that man has accumulated through the centuries.

Lesson Aim: To study the meaning and implications of an introduction to the facts of life.

Procedure :

I. What are the facts of life, and how do we get to know them ?

1. By the facts of life, we mean all that man has thought about and done with the universe in which he lives.

A. This includes all astronomy and astrophysics ; (knowledge of other worlds than ours) all geology and geography ; (knowledge of our world) and any related sciences.

a. I Corinthians 15:40-41.

B. It concludes all the vast knowledge of the flora and fauna of the world which we inhabit.

a. I Corinthians 15:36-39.

C. Such knowledge includes all of man's cultural development and intellectual attainments ; all literature, art, history, and philosophy.

D. This stupenduous array of knowledge exists in concrete form in the world.

a. The most important thing about the facts of life is that they are free to

be learned by anyone who will earnestly and honestly give himself to the effort.

2. Having glanced at the vast stores of knowledge which we as students face, we realize that one thing is needful.

A. There must be someone to guide the student into the library; someone to lead the student into the laboratory. There must be a teacher.

a. It is the teacher who introduces us to the facts of life.

(1) We might picture the teacher as a guide leading us through an infinite museum: "This is the astronomy room, note its vastness and exactness; this the hall of science, observe the marvelous instruments and inventions; here is the zoo with all its animals; here the book-lined walls of the library; and here the great cathedral of religion, humbling and inspiring us."

b. Without this teacher we are utterly at a loss as we face the infinite facts that man has accumulated, but with the teacher as an introducer life assumes a new wonder.

(1) "I am indebted to my father for living, but to my teacher for living well."
Alexander the Great.

B. Having now come to know our teacher let us observe the actual act of introduction to the facts of life to see what it can teach us.

- a. In present-day civilization we call this introduction "school" and it consists of a professor, a pupil, and a process.

II. The professor, or teacher, or introducer.

1. The qualities of a teacher.

A. The teacher must know his subject.

- a. How is it possible to introduce a person if you do not know the person yourself?
- b. If our guide is going to try to explain some of the rooms in our infinite museum, it is necessary for him to have made the trip and to have become acquainted with what we are to see.
 - (1) If the teacher has not made the trip and does not know the way, then he is like those men whom Christ condemned as being "blind guides." *Luke 6:39-40.*

B. The teacher must be able to impart his knowledge.

- a. In general, knowledge of concrete subjects is imparted by demonstration, while knowledge of abstract subjects is imparted by illustration.
- b. If the teacher is brilliant but cannot teach others his knowledge is only of benefit to him. He is like those lawyers whose many words confused the simple laws of God. *Luke 11:52.*

C. The teacher must be enthusiastic about his subject and anxious for the students to learn it.

- a. The teacher's light should so shine before men that they will be inspired to learn. *Matt. 5:16.*

2. Jesus as a teacher.

- A. The most popular title for Jesus while he lived was teacher.
 - a. Jesus knew the subject of religion as no one else has ever known it. *Luke 10:22.*
 - b. Jesus demonstrated the facts of living by the type of life which he lived, and he illustrated the mysteries of God by his marvelous parables.
 - c. Jesus' enthusiasm was contagious, for he taught as one having authority and the people marveled at his words. *Matt. 7:28-29.*

III. The pupil, or student; the one to whom knowledge is introduced.

1. The qualities of a student.

- A. The student must be anxious to become acquainted with knowledge.
 - a. He must try to cultivate a real love of study. We are not born students but become students by study.
- B. A student must wait until he knows much about a subject before he forms an opinion of it.
 - a. "A little knowledge is a dangerous thing! drink deep or taste not the Pierian spring; there shallow draughts intoxicate the brain, and drinking largely sobers us again." *Alexander Pope.*

C. A student must cultivate the knowledge gained and constantly add to it.

a. Dr. Johnson advised young men to ply their books diligently while young for when they grow old, it will be an irksome task.

2. The followers of Christ were called disciples, which means pupils or students.

A. A young person should covet the name "student", just as an older more studied, more experienced person should covet the name "scholar."

IV. The process by which the facts are introduced.

1. Someone has said that the proper order of learning is: first, what is necessary; second, what is useful; third, what is ornamental.

A. Certainly we learn what is necessary first. We get our tools in the early years of school: reading and writing.

B. Later we learn the useful: history, mathematics, and vocation.

C. Finally we study for the fine arts or philosophy to give enjoyment and pleasure to life.

V. Conclusions and comments.

1. "Thou shalt teach them the statutes and the laws." *Exodus 18:20.*

A. We are in a position now to recognize the full meaning of this statement; it brings before us a huge body of facts, already in existence, waiting to be learned; it requires a studied and experienced

teacher ; it expects an earnest, patient student ; it demands the full execution of a process.

- B. There is a certain sense of finality and earnestness which pervades this discussion, and one ends up by saying to the student, "Here is life abundant ; either you get it or you do not."
 - C. There is also a demand for speed and protracted labour.
 - a. If we were to read one book per week for 50 years we could only read 2600 books ; a mere fraction of the world's literature.
2. Finally we come to another verse of scripture which gives us our final exhortation :
II Timothy 2:15 (King James Version).
-

FIRST YEAR, CHAPTER V

LESSON III

The Attainment of a True Direction to Life.

Devotional : "And shalt show them the way wherein they must walk." *Exodus 18:20 b.* Pray that we may find the goal and direction of our own lives.

Lesson Aim : To seek to know what it means to have a direction to life.

Procedure :

- I. The need of a true direction to life.
 1. It is a truth universally accepted, that knowledge of the facts of life is not enough for us; we need something more: a goal, something to work to, a direction.
 - A. Facts without a philosophy are like heads unstrung.
 - B. The forwards and outs of a football team might dribble and pass for miles, but if there were no goal the game would be pointless.
 2. There is a great passage from Plato which illustrates the Greek recognition of the need of a direction to life.
 - A. "Our present argument,.....shows that there resides in each man's soul this faculty (the ability to understand) and the instrument wherewith he learns, and that it is just as if the eye could not turn from darkness to light unless the whole body turned with it; so this faculty and instrument must be

wheeled round together with the whole soul away from that which is becoming, until it is able to look upon and endure that which is, and the brightest blaze of that which is; and that we declare to be the good.

.....

Education then, will be an art of doing this, an art of conversion, and will consider in what manner the soul may be turned round most easily and effectively. Its aim will not be to implant vision in the instrument of sight. It will regard it as already possessing that, but as being turned in a wrong direction, and not looking where it ought, and it will try to set this right.

Plato "*Republic*"

Everyman's Library p. 211.

3. President R. W. Hutchins of the University of Chicago in the U.S.A. has recently stirred up the educational world in a little book called "*The Higher learning in America.*" *Yale Univ. Press*, 1936.

A. Dr. Hutchins decries the continued accumulation of facts to the neglect of any goal or direction to which these facts may be attached. He believes we are producing intellectual anarchists.

4. Dr. Alexis Carrell in his book "*Man the Unknown,*" cries out for some world-minded scholars to isolate themselves and make an attempt to unify and direct our knowledge.
5. Thus we have abundant evidence of the absolute and vital need for laying out a course

along which we and all our knowledge may travel to a worthwhile destination.

A. This is nothing more than what the apostle Paul told us 2000 years ago.

I Corinthians 13:2

II. Where do we need direction ?

1. We need direction to our thoughts and attitudes.

A. As soon as a student can read he is face to face with a tremendous store of knowledge.

a. A student is likely to ask, where do we begin ? Where is the main doorway to this infinite museum ? Someone show me the way.

(1) The student, with the amazement of Paul, is likely to say, "Oh the depth of the riches both of the wisdom and of the knowledge of God ! How unsearchable are his judgements, and his ways past tracing out !"

Romans 11:33.

b. It is at this point that the teacher must step in and give not only instruction but direction to the bewildered child.

(1) Vocational guidance tests and the modern child-centered education where there is little planned curriculum and teachers follow student preferences, are attempts to give impetus and direction to growing students.

B. As soon as a student gets a little older and begins to think for himself he is faced with a flood of ideologies and "isms."

- a. On insufficient data and with insufficient guidance millions of students every year are making decisions in politics, economics, and religion which are of vital importance to the whole world.
 - (1) Politically—shall we hate or love ?
Economically—shall we grab or plan ?
Religiously—shall we scoff or believe ?
 - b. There is a crying need at this point for direction.
 - (1) Christ said, "ye shall know the truth and the truth shall make you free."
John 8:32.
 - (2) But the question attributed to Pontius Pilate is more popular today and no one seems able to answer it. Pilate said, "What is truth ?"
2. We need directions to our actions.
- A. With reams of propaganda thrown at him from the press and land, voices shouting at him over the radio and seductive pictures played before him on the screen, the student discovers that education and religion have chosen such a time as this to become bewildered.
 - a. "At the present time educational ideals in America are in a state of tragic confusion." So begins an address by the president of a well-known American College. (Dr. Charles F. Wishart of Wooster).
 - b. In India great educational investigations are questioning the very foundations of the system.

- c. Meanwhile the student stands, without direction, asking, "Shall I join this or that party or not, shall I strike or submit, shall I try or shall I trifle?"

III. Conclusions and comments.

1. Emphasize the absolute necessity of a direction or goal to life.
 2. Strive, not antagonistically but sympathetically, to show that whereas the age-old religious motive and method had much to be condemned ; yet modern mass education by the State has brought us up against a wall of bewilderment and uncertainty.
-

FIRST YEAR, CHAPTER V

LESSON IV

Conclusions.

Devotional : "The fear of Jehovah is the beginning of knowledge; but the foolish despise wisdom and instruction." *Proverbs 1:7.*

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me Lord, that I may feed
Thy hungering ones with manna sweet.
O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.
O use me, Lord, use even me,
Just as thou wilt, and when, and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

F. R. Havergal, Church Hymnary.

Pray for the guidance, the teaching, and the opportunity revealed by this hymn.

Lesson Aim : To come to our conclusions concerning our attitude toward education.

Procedure :

I. Review.

1. Lesson 1. "Introduction" (Brief history of Education.)

A. Recall our brief review of education.

a. The change from the old religious motive and method to modern mass education.

B. Show again, how very new mass education is.

C. Conclude from Exodus 18:19-20 and Matthew 28:19-20 that education involves facts and direction.

2. Lesson 2. "An Introduction to the Facts of Life."

A. Remember that we defined the facts of life as, all that man had thought about and done with the universe in which he lives.

B. Recall that Exodus 18:20a brings before us a huge body of facts waiting to be learned; it requires a studied and experienced teacher; it expects an earnest and patient student; and it demands the full execution of a process.

3. Lesson 3. "The Attainment of a True Direction to Life."

A. Emphasize the need of a direction in our thoughts and attitudes, and in our actions.

II. Two sweeping conclusions emerge out of the three previous lessons.

1. Very recently, there has been a widespread and significant change in education from the age old religious motive and method to the modern mass educational programme.

A. This change has been almost a complete one in and the Church seems about to go out of education altogether in the West.

2. The second conclusion that emerges is that in an astonishingly short time (50-75 years) modern mass education is confessing its failure to save us from the ancient evils, and is even questioning its very fundamental principles.

A. It is obvious that this failure is not a failure of facts.

- a. All the knowledge and facts that man has always possessed still exist today.
- b. In fact, we have far more knowledge at our command than humanity has ever had before.

B. It is plain that the failure of modern education is not a failure of facts, but a failure of goal or direction.

- a. There is no unifying principle; no common denominator of knowledge.

3. The question arising from these conclusions is, "What then is the direction?"

III. In which we attempt to answer the question, "What then is the direction?"

1. There seems to be a significant trend which may give us some help.

A. Recently there appeared a book by Dr. Henry C. Link called "*The Return to Religion*" in which he pointed out that psychology (modern education's substitute for religion) was, in reality, using almost all the methods and practices which religion had used for ages. Psychology has merely changed the nomenclature.

B. Dr. Hutchins of the University of Chicago also wants a return to something resembling religion although he refrains from using the actual terms.

C. How can one refrain from quoting that most trenchant statement of Jesus, "The stone which the builders rejected is made the head of the corner?" *Matthew 21:42*.

- a. We seem to have come to realize that if the religious motive and method are to be severely criticized and rejected, it is

still absolutely imperative to keep the religious model and spirit.

D. If this trend will continue and if men are willing to listen to sane words then we may be able to save civilization yet, for Jesus Christ answers the need of education.

2. Jesus said, "I am the way, the truth, and the life." *John 14:6.*

A. Jesus lived a perfect life.

a. It is entirely possible to ask questions about him that cannot be answered, or to curse him or ridicule him; it is quite obvious that we who pretend to be his followers fall far short of the perfection we preach; but whatever the doubting or cursing or questioning still no man has proved him wrong and all progress is built on his principles of service.

B. Jesus died a perfect death.

a. Having done no sin, and having at all times to save himself, yet Jesus allowed himself to be killed to show us that his "way" was worth dying for.

C. Jesus arose from the dead.

a. Jesus' resurrection is a tremendous witness to the fact that this perfect life cannot die. It may be crushed and pronounced dead by all humanity, but it cannot die.

(1) Righteousness is the spiritual atmosphere necessary to the universe.

D. So the Christian today stands undaunted in the face of a bewildered world and says to education "Here is the way, the goal, the direction."

- a. First—we must stir up our belief in the absolute deathlessness of the righteous life.
- b. Second—seeing that all other ways have failed us, all systems all philosophies, all “isms,” and believing that Christ’s way of righteousness is deathless and will succeed let us give ourselves to it even unto the death.
- c. Finally, let us seek in the perfect life which Jesus lived and taught, the way out of our every day difficulties; let us compare our lives with his to see where we fall short; let us attempt to correct our mistakes and give ourselves in service to others.
- d. Jesus said, “I am the way, the truth, and the life.” In other words: righteousness is the way, truth is the goal, life is the reward.

IV. The consequences of this conclusion.

1. If education, with all its marvelous knowledge and facts will accept this simple statement of Jesus, and set as its direction and goal the production of righteous lives, then humanity can be saved.
2. If education refuses this great choice then society is doomed to centuries of slow painful struggle until one by one the milestones on the way of life are dug out of a wretched existence.
3. It is a case of calmly choosing righteousness in our present day or of being blown and blasted into it after ages of suffering.

First Year, Chapter VI

My Attitude toward Friendship and Friends.

Lesson I. What is Friendship ?

1. Friendship defined.
2. Friendship illustrated.

Lesson II. The value of friendship.

1. To know the value of friendship we must first have felt the pain of solitude.
2. Friendship has three great values.

(F. Bacon)

- A. Peace in the affections.
- B. Quickening of the understanding.
- C. Companionship on any and all occasions.

3. Try to inspire students to form friendships.

Lesson III. The Cultivation of Friendships.

1. How to be friendly.
 - A. Self-forgetfulness.
 - B. Self-control.
 - C. Trustworthiness.
 - D. Sacrifice.

Lesson IV. Conclusions.

1. Friendship means love—oneness of spirit.
2. Friendship is valuable for the peace of the affections, the quickening of the understanding, and the companionship which is ever present.
3. A step further.
 - A. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbour as thyself.

FIRST YEAR, CHAPTER VI

LESSON I

What is Friendship ?

Devotional : John 15:9-15. Pray for our friends, far and near, known and unknown, appreciated and unappreciated.

Lesson Aim : To strive to get at the true meaning of friendship.

Procedure:

I. Friendship defined.

1. "Friend: one joined to another in mutual benevolence and intimacy."

Shorter Oxford Dictionary.

- A. This is a cold academic definition of friendship and does not inspire us much, but it reveals to us the two aspects of friendship.
 - a. "Mutual benevolence." This means loving, giving, sharing. This aspect of friendship may be expressed when friends are together or when they are separated.
 - b. "Mutual intimacy." This means association, conversation, comradeship. This aspect of friendship is expressed when friends are together.
2. By far the greatest words that were ever spoken on friendship were not written in a dictionary, but in the Bible, as from the mouth of Jesus Christ.

- A. In no other passage of scripture did Jesus so well sum up the meaning of friendship as in John 15:1-5.

Note:—The teacher should read for himself John: Ch. 14 through Ch. 17. This whole final discourse bears on friendship, but do not bring in "friendship with God" just here.

- a. John 15:1-9 is the beautiful parable of the vine and branches.

(1) The meaning here is quite obvious and is well explained in the parable itself. Just as the branch of a tree dies when it is cut off from the trunk, so does friendship die if friends are broken off from each other.

(2) In John 15:1-9, Christ speaks of the associative, intimate side of friendship. We might call this the *expression* of Friendship.

(3) The greatest Biblical illustration of friendship is the love that existed between David and Jonathan. Let the teacher review I Samuel 19 and 20 and 23:15-18.

(a) Show how Jonathan's friendship for David caused him to disobey his father and even commit treason against an unrighteous command.

(b) In 23:15-18 show how Jonathan's friendship for David caused him to give up his claims to the throne.

- (4) An old Syracusan story illustrates friendship also. "Damon was a disciple of Pythagoras, and upon his friend Phintias being accused of conspiracy against Dionysius the Elder of Syracuse, offered himself as surety for the appearance of Phintias, who begged leave to return home to settle his affairs. Phintias returned in the nick of time to save Damon's life; and so pleased was Dionysius at this signal instance of friendship that he pardoned Phintias, and ever afterwards proved a fast friend to the pair."

Cassell's Dictionary of Mythology.

- (5) This aspect of friendship, when spread out over the world, becomes neighborliness, or brotherhood.
- (a) This wider expression of friendship is the inevitable next step in the unification of the world. A communion on fascism built on mutual hatred and force can never make us enjoy world-unity. A world-unity built upon mutual trust and cooperation is one that will succeed permanently.
- b. John 15:10-15 is a little discourse on brotherly love and happiness. The two always go together.
- (1) In this section, Christ speaks of the subjective side of friendship, the inner emotional aspect. We might

call this aspect the *impression* of friendship.

- (2) This is an eternal idea and has been expressed by many.
 - (a) The ancient Greek word for friend was "philos" meaning a lover. Thus Philadelphia means: "philos," a lover; and "adelphos," a brother; thus brotherly love.
 - (b) The ancient Hebrew word for friend was "rea" meaning a shepherd, or one who loves his sheep.
- (3) One of the greatest tributes to friendship in all literature is the poem, "*In Memoriam*" by A. Tennyson. Tennyson's friend A.H. Hallam died in 1833 and for several years thereafter Tennyson wrote the little "*Elegies*" as a sort of an autobiography of his grief. Tennyson called this series "*The Way of the Soul*," i.e. from the first great grief, through a growing acquiescence, to an almost unclouded peace.

II. General Conclusions.

1. Thus we see the two aspects of friendship clearly and beautifully expressed by Jesus when he said, "Abide in me and I in you; and love me and love one another."
-

FIRST YEAR, CHAPTER VI

LESSON II

The Value of Friendship.

Devotional: "There is a friend that sticketh closer than a brother." *Proverbs 18 24.*

Lesson Aim: To try to see the immense value of friendship and thus discover why we should make friends.

Procedure :

I. The value of friendship.

1. To know the value of friendship one must first know the pain of solitude.

A. Aristotle has said, "Whosoever is delighted in solitude is either a wild beast or a God."

a. Like all such generalizations, this one is somewhat hyperbolic but there is much truth in it.

b. Christ, whom the Christians worship as God, was a lover of solitude.

(1) Matthew 14:23.

(2) Mark 14:34-35.

c. Napoleon, whose word killed thousands of men and whose life was lonely and friendless, spoke as follows:

(1) "I made courtiers; I never pretended to make friends." *Napoleon Bonaparte.*

(2) Bruce Bontor, commenting on Napoleon, remarks that he fretted away the last years of his life alone on a rocky little island.

B. But solitude is not only found on the mountain tops, or in the desert, or in the

depths of a forest, or on a rocky little island.

- a. A Latin adage says, "A great city is a great solitude."
 - b. Many times a college campus can be a great solitude.
 - (1) We come from homes where we have been sons and daughters. Many of us have been spoiled by too much love, and have always had our way.
 - (2) At College we become merely a "roll number," a face, to be seen, recognized, and all too often forgotten.
 - (3) Unless we make friends, our lives at college will be miserable, and we will get the attitude that life is not friendly. So let us try to see how valuable friends really are, and what they can do for us.
2. Among the many essays which Francis Bacon wrote, one of the most interesting is his essay on "Friendship." We can do no better than to enumerate his points in our present discussion.
- A. Friendship brings peace in the affections.
 - a. Human beings do not seem to have been made to dwell alone.
 - (1) And Jehovah God said, "It is not good that man should dwell alone; I will make an help-meet for him."
Gen. 21:18.
 - b. We need someone to whom we can pour out our souls; someone to share our griefs and joys.

- (1) "This communicating of a man's self to his friend works two contrary effects; for it redoubleth joys and cutteth griefs in half. For there is no man that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less."
Francis Bacon, "Essay on Friendship."

c. Man was not made to be a hermit, and wherever he has made a hermit of himself he has generally made a degenerate of himself.

d. Even as God realized that it was not good for Adam to be alone, so has humanity found it impossible to make a success of solitude.

(1) Even the *sadhu* seeks the fellowship of others of his kind.

e. To broaden this thought to an international sphere is a thrilling mental experience in which nation aids nation, culture supplements culture, and race comforts race.

B. Friendship quickens our understanding.

a. Conversation makes us sharp of wit.

(1) A fool's argument is a wise man's conversation.

(2) An expert conversationalist is the world's rarest treasure.

(3) Christ's parables are little masterpieces of conversation; not one word superfluous; the deepest thought in the simplest language.

b. Social intercourse makes us polite and thoughtful of others.

- (1) Out of the democratic debate has grown a whole system of legal procedure called parliamentary law. The meaning of parliament is, "to talk or parley," thus the whole code of conduct known as parliamentary procedure has arisen out of conversation.
- (2) A good listener is a better conversationalist than a good speaker.
- (3) This is one of the things most often emphasized by Jesus. Many of his speeches end with the words "Him that hath ears to hear, let him hear," or "Take heed how ye hear."
- c. We broaden and deepen our mind in order to hold a worthy friend's interest.
 - (1) If a friend is interested in music, or art, or photography, or football, we must learn about these things in order to converse in an interesting way.
 - (2) Emerson has said that conversation is an art in which a man has all mankind for competitors. If we would talk with all mankind, we must know what mankind talks about.
 - (3) Broadened to an international scope this aspect means an interchange of cultures and better world understanding.
 - (4) Christ's greatest asset with his opponents and his greatest handicap with his disciples was that they could not understand nor answer him.
 - (a) Matthew 22:46 Opponents.
 - (b) Luke 9:45 Disciples.
- C. Friendship means companionship in any

and all occasions.

- a. A biographer of the Duke of Windsor has said that the abdication was largely due to the fact that Edward VIII had been rushed around over the world so much that he had not had time to make friends.

- (1) During his last hours as King, he fought out his battle at Belvidere alone.

- b. Teamwork, pulling together, mutual support; these are qualities of the human frame.

- (1) In your times of trouble, the first person to whom you will turn will be, not your parents, but your friends.

- c. We express this need in our combined study, our sports, and in the friendships which spring up on the campus.

- d. Jesus foresaw this yearning for companionship when he sent his disciples out in twos instead of singly.

- (1) Luke 10:1.

- e. To broaden this idea into the international sphere leads us into world friendship and companionship which is a large and many-sided subject.

II. General conclusions and comments.

1. Recognize that a great danger to a young person is that of becoming a social recluse, an introvert, a friendless lonesome misanthrope.
2. Strive to impart a desire to be friendly by showing the value of friendship.
3. Recall and impress upon the students the deep meaning of our devotional reading for today.

FIRST YEAR, CHAPTER VI

LESSON III

The Cultivation of Friends.

Devotional: John 15:13. Pray for this sacrificial friendliness.

Lesson Aim: To try to discover the secret of making friends.

Procedure:

I. How to be friendly.

1. Self-forgetfulness. *John 17:19* (For the teacher: *John 17:1-26*).

A. Notice Jesus' absolute self-forgetfulness in this verse. To sanctify means "to make pure," so Jesus is saying, "For my disciples' sake, I make myself pure."

a. This is one of the most astonishing things Jesus ever said and it means that we ought to try to do right for the sake of others and not for our own sake.

(1) Most people go through the forms of religion to save their own souls, but Jesus says that we ought to try to help others and in helping them we sanctify ourselves.

b. We can expand this idea into nearly all of life.

(1) The school teacher, thinking of his students, must say, "For their sakes I educate myself."

(2) The Doctor, thinking of the sick, must say, "For their sakes I train and risk myself."

- (3) The student, thinking of his friends, can say, "For their sakes, I forget myself."
- c. The ability to forget one's self is the art of attracting others.
- (1) You can make more friends in two months by becoming interested in other people than you can in two years trying to get them interested in you.
 - (2) This was one of the secrets of Jesus' power with men. Men *knew* that he was interested in them.
 - (a) Mark 10:46-52. This man, though blind and handicapped, knew, far better than Jesus' friends, that Jesus was vitally interested in him and his troubles.
- d. Dale Carnegie, an American writer, has published a book called "*How to Win Friends and Influence People*." In this book he gives some interesting suggestions of which the following are a few:
- (1) People are not interested in you, they are interested in themselves. Be a good listener; get people to talk about themselves.
 - (2) The New York Telephone Company found the pronoun "I" used 3900 times in 500 telephone conversations. Nearly 4 times per conversation. Strive to use that word, both in conversation and in writing, as little as possible.
- B. A man who is self-centered and talks about himself is called an "egotist." This

is a horrible name. Determine that you will never be an egotist.

2. The second principle of how to be friendly is self-control. *Luke 9:51-56 especially verse 54.*

A. Notice the fiery anger of James and John. John is called, "the apostle of love," but here he is the apostle of anger and revenge. Jesus rebuked him and showed him that self-control, not revenge, is the way to make friends

a. A hasty temper is the easiest road to loneliness.

(1) If the best way to win friends is to become interested in other people, the best way to lose them is to lash at them in anger. "A brother offended is harder to be won than a strong city." *Proverbs 18:19.*

(2) There is a Malabar Proverb which says, "Anger is as a stone cast into a wasp's nest."

b. We must be willing to overlook a friend's mistakes; we must be willing to accept his criticism; we must be willing to forgive his bursts of anger.

c. A vice under control is a virtue.

B. But to become angry is not the only way of losing control. Stubbornness is another.

a. Christ pointed this out in *Luke 7:33-35.*

(1) One man came fasting and did not please; another came eating and did not please; nothing could please these people and they had numbers of reasons to prove why nothing pleased them.

- (2) We move heaven and earth to nationalize our position, not because it is right but because it is ours.
- b. Do not be stubborn. Be sure if you are right or wrong, then if you are wrong confess it and you will gain many friends.
3. The third principle of winning friends is trustworthiness. "A friend sticketh closer than a brother." *Proverb. 18:24.*
- A. If anger is the easiest way to lose friends, then untrustworthiness is an easy second.
- a. If one tells a friend a secret and finds it open gossip the next day, that friendship cannot stand.
- b. If one finds that a friend sticks by in pleasure and happiness, but cannot be trusted when the way grows difficult, that friendship cannot stand.
- B. The Apostle Paul had a young friend named John Mark, who, for some reason, seems to have been mistrusted by the Apostle. *Acts 13:13 and Acts 15:34:40.*
- C. The ancient proverb sums up what we should be to our friends. Our trustworthiness should exceed that of a brother, else our friends will be few.
4. The fourth principle of winning friends is sacrifice. *John 15:13.*
- A. Here, Christ touches upon the principle which he used with greatest success.
- a. Christ sacrificed time, pleasure, fame, and even life to establish himself in the

is a horrible name. Determine that you will never be an egotist.

2. The second principle of how to be friendly is self-control. *Luke 9:51-56 especially verse 54.*

A. Notice the fiery anger of James and John. John is called, "the apostle of love," but here he is the apostle of anger and revenge. Jesus rebuked him and showed him that self-control, not revenge, is the way to make friends

a. A hasty temper is the easiest road to loneliness.

(1) If the best way to win friends is to become interested in other people, the best way to lose them is to lash at them in anger. "A brother offended is harder to be won than a strong city." *Proverbs 18:19.*

(2) There is a Malabar Proverb which says, "Anger is as a stone cast into a wasp's nest."

b. We must be willing to overlook a friend's mistakes; we must be willing to accept his criticism; we must be willing to forgive his bursts of anger.

c. A vice under control is a virtue.

B. But to become angry is not the only way of losing control. Stubbornness is another.

a. Christ pointed this out in *Luke 7:33-35.*

(1) One man came fasting and did not please; another came eating and did not please; nothing could please these people and they had numbers of reasons to prove why nothing pleased them.

- (2) We move heaven and earth to nationalize our position, not because it is right but because it is ours.
- b. Do not be stubborn. Be sure if you are right or wrong, then if you are wrong confess it and you will gain many friends.
3. The third principle of winning friends is trustworthiness. "A friend sticketh closer than a brother." *Proverb. 18:24.*
- A. If anger is the easiest way to lose friends, then untrustworthiness is an easy second.
- a. If one tells a friend a secret and finds it open gossip the next day, that friendship cannot stand.
- b. If one finds that a friend sticks by in pleasure and happiness, but cannot be trusted when the way grows difficult, that friendship cannot stand.
- B. The Apostle Paul had a young friend named John Mark, who, for some reason, seems to have been mistrusted by the Apostle. *Acts 13:13 and Acts 15:34:40.*
- C. The ancient proverb sums up what we should be to our friends. Our trustworthiness should exceed that of a brother, else our friends will be few.
4. The fourth principle of winning friends is sacrifice. *John 15:13.*
- A. Here, Christ touches upon the principle which he used with greatest success.
- a. Christ sacrificed time, pleasure, fame, and even life to establish himself in the

hearts of 12 men, primarily, and in the hearts of all who believed, secondarily.

(1) One of the greatest incentives to friendship in the world is an unobtrusive sacrifice.

5. These four principles earnestly applied will win more true friends than all the money or any great name can achieve.

II. What friends to choose ?

1. A young person is faced with the serious problem of what friends to choose. Let the two following ideas help to guide you.

A. Choose friends that can add something to your life.

a. Confucius said, "Never contract friendship with a man that is not better than thyself."

b. Christ told a great story about a man who made friends by means of money.

Luke 16:1-13.

c. Do not choose friends that will degrade you or teach you evil habits.

B. Choose friends to whom you can add something.

a. This is the friendship that calls forth all one's generosity and comforting powers.

b. To choose only friends who can help us is selfishness ; but to choose some friends whom we can help is generosity and the two balance.

2. Choose your friends from your superiors or your inferiors, with your equals you are a competitor and enemy by force of circumstance.

III. Conclusions and comments.

1. Emphasize the 4 principles of friendship.
 - A. Point out that these are surely not all the principles, but that they are probably the main ones.
 2. Try to inspire the students to choose friends who will draw out their ambitions or their generosity.
-

FIRST YEAR, CHAPTER VI

LESSON IV

Conclusions.

Devotional: James 2:23b. Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.

"I've found a friend; O such a friend,
So kind, and true, and tender!
So wise a counsellor and Guide,
So mighty a Defender!

From Him who loves me now so well
What power my soul shall sever?
Shall life or death, shall earth or hell?
No! I am His forever."

The Church Hymnary, No. 705.

Pray concerning this higher friendship.

Lesson Aim: To see where the idea of friendship, let loose from earthy ties, can lead us.

Procedure:

I. Review.

1. Lesson 1. "What is Friendship?"

A. Review the two aspects of friendship.

a. "Abide in me and I in you." Intimacy.

b. Love me and love one another.
Benevolence.

2. Lesson 2. "The Value of Friendship."

A. Recall that we learn the value of friendship through the pain of solitude.

- B. Remember Bacon's three values of friendship.
 - a. Peace in the affections.
 - b. Quickening of the understanding.
 - c. Companionship in any and all occasions.
- 3. Lesson 3. "The Cultivation of Friends."
 - A. Think again of the four principles of friendship.
 - a. Self-forgetfulness.
 - b. Self-control.
 - c. Trustworthiness.
 - d. Sacrifice.
 - B. Remember the two points concerning what friends to choose.
 - a. Choose friends that can add something to your life.
 - b. Choose friends to whom you can add something.
- 4. Lead from this review into the next step.
- II. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."
Luke 10:27.
 - 1. In this verse of scripture are pictured the two great friendships which should control and inspire all of man's life.
 - A. We should be friends of God.
John 15:15 and James 2:23b.
 - a. "Thou shalt love the Lord thy God with all thy heart."
 - (1) The heart was looked upon by the

ancients as the seat and center of all physical and spiritual life.

- (2) Thus Christ means to say that beginning at the very center of life we ought to love God and be friendly with him.

b. "Thou shalt love the Lord thy God..... with all thy soul."

- (1) The soul was conceived of as being the seat or origin of the feelings, desires, affections, aversions, etc.

- (2) Thus at the center of physical life and the center of spiritual life we should be friends and comrades with God; with righteousness, and justice, and all that divine perfection which the name of God inspires.

c. "Thou shalt love the Lord thy God..... with all thy strength."

- (1) "Strength" was used to mean the actual physical strength: the bone, muscle, and sinew of the human body.

- (2) Thus, in our labour, in our sports, wherever we use the physical energy which we possess, we should be friends and followers of God.

d. "Thou shalt love the Lord thy God..... with all thy mind."

- (1) The mind, to the writers of the Bible, was the faculty of understanding, of knowing, of foreseeing, and planning.

- (2) In our thinking and planning, in our research and our hypothesis we should

be friends of God, of truth, of absolute honesty.

e. Thus we see that Christ meant to say that we should love God with our entire being, with every atom and erg of our physical strength and with every passion and plan of our spiritual side.

(1) Thou shalt love God with thy heart, the spring of physical life, and with the strength, the expression of physical life.

(2) Thou shalt love God with thy soul, the spring of spiritual life, and with thy mind, the expression of spiritual life.

f. Thus when Christ said, "I have not called you servants, but I have called you friends," he gave us the noblest application of friendship that we have ever known.

(1) Our purpose on earth is not to spend our time serving God: going through all sorts of ceremonies in order to keep God in a good humor, our purpose is simply to be friends with God, to love Him and treat Him as our companion.

(2) We ought to serve our fellowmen for it is impossible for us weak human beings to serve God in any other way.

Matthew 25:40.

Note: the word "serve" is used in many ways in the Bible. Here we are thinking of service in the sense of social service.

g. This is a new and powerful idea. Here is a friendship which calls upon God and man to cooperate to bring about the kingdom of justice, righteousness, and peace on earth. It removes our fear of God and mystery and makes us fellow-workers with Him.

B. We should be friends of man. *John 15:12.*

a. "Thou shalt love thy neighbor as thyself."

(1) Think for a moment what this means - if we protect ourselves, we should protect our neighbors, if we feed ourselves, we should feed our neighbors; if we educate ourselves, we should educate our neighbors.

(2) This is a revolutionary idea, equal with, yes, far ahead of, the most radical thought that exists in the world today.

(3) We may call this idea impractical, but that is because we are cowards and are afraid to try it, nobody can deny its absolute justice and rightness, and we all yearn for the perfect social order that is implied in it.

2. This plan is certain to work and when humanity writes its noblest and most perfect constitution, the love of God and the love of man will be its basis.

A. Christ said, "This do and thou shalt live."
Luke 10:28.

- a. The perfect life and the perfect social order is nearly as easy as this. It is based on the idea of friendship with God and man.
 - b. India can have no greater patriot, no finer citizen than the man whose life is built on such a foundation.
 - c. Are you willing to shift the basis of your life from the shifting sand of no purpose or goal or guide to this strong rock of absolute righteousness ?
 - (1) If so, think about it today; say to yourself, "I will build on this foundation, I will be a friend of God and of man."
-

First Year, Chapter VII

My Attitude toward my Enemies.

Lesson I. How to make enemies.

1. How individuals make enemies.
2. How nations make enemies.
3. Try to show that nothing is quite so easily or so permanently made as an enemy.

Lesson II. Are enemies necessary ?

1. Many today are telling us that they are.
2. The subtle difference between an enemy and a competitor.
3. Try to remove the stigma against competition and point out the difference between an enemy and a competitor.

Lesson III. What to do with an enemy.

1. Make him a competitor first.
2. Make him an equal next.
3. Make him a friend finally.

Lesson IV. Conclusions.

1. Jesus and his enemies.
 - A. From whom did this opposition arise ?
 - B. Why was there so much opposition to Jesus ?
 - C. What was Christ's attitude toward these enemies.

Bibliography :

H. F. Rall. New Testament History,
Chapter XIV.

FIRST YEAR, CHAPTER VII

LESSON I

How to make Enemies.

Devotional : "Whosoever, therefore, would be a friend of the world maketh himself an enemy of God." *James 4:4b.*

Let us pray for our enemies as though they were our friends.

Lesson Aim : To learn how enemies are made in order to avoid making them.

Procedure :

I. How to make enemies.

1. "All things, therefore, whatsoever ye would that men should do unto you, do ye also unto them." *Math. 7:12.*

A. The first thing we should remember about enemies is that they are made, not born.

- a. No one is automatically mad at us.
- b. Enmity hast to arise from some reason.
- c. A baby has no enemies until it has lived long enough to contact others and incur their anger.

B. If this idea is expanded to racial proportions and traced back through history, one finally arrives at that original righteousness of man which is alluded to in Genesis.

- a. Genesis 3 indicates that Adam was simple in desire and in fulfilment and was righteous in all things but that he soon learned to do evil and made life complex.
- b. Thus since enemies are made and not born, we are constrained to ask how they are made.

2. How do individuals make enemies ?

A. Because of certain attitudes.

a. Selfishness : *Luke 18:18-24.*

- (1) So far as the actual law was concerned this young man could be considered a religious person. So far as Jesus was concerned the rich young ruler had rejected the one thing that could have made him happy—a life of service.
- (2) One of the ancient writers has said, "He who lives only to benefit himself confers on the world a benefit when he dies."
- (3) Selfishness is the beginning of enmity, if you would make enemies be selfish.

b. Covetousness : *Luke 12:13-15.*

- (1) The Hebrew word for covetousness was "batso" which meant 'one who wanted more.'
- (2) The last commandment which Moses gave was "Thou shalt not covet."
Ex. 20:17.
- (3) Christ did not place the emphasis on trying to avoid covetousness, in fact this is the only place He ever said not to covet. Christ placed the emphasis on the positive aspect, on giving oneself to loving service.

Luke 12:31-34.

(4) Covetousness is an aspect of selfishness.

(a) II Timothy 3:2 (King James Version).

- c. Selfishness and covetousness work together within us to produce enemies.

- (1) The story of King Midas, who desired that everything he touched might turn to gold, is a classic illustration of how selfishness and covetousness can injure us.

B. Because of certain actions.

- a. Selfishness and covetousness are subjective attitudes whose greatest damage is against one's own soul. It is when these attitudes are expressed in actions that enemies are made. What are some of these actions?

- b. Untrustworthiness.

- (1) The very first law of the "Boy Scouts" is "A scout is trustworthy."

- (a) "A scout's honor is to be trusted.

- If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor he may be directed to hand over his scout badge." *Scout Handbook*.

- (2) What holds true for the scouts also holds true for the rest of us, and the man or woman who lies or cheats, or cannot be depended upon, very shortly hands over the badge of friendship and makes enemies instead of friends.

- c. Gossiping.

- (1) "Keep the tongue from evil, and thy lips from speaking guile. Depart from evil and do good, seek peace and pursue it." *Psalms 34:13*.

- (a) It is interesting to note that the Psalmist here connects gossiping and peace.
- (b) This is a modern connection as well as an ancient one, and gossip today destroys the place as quickly and as effectively as it did in David's day.

d. Loss of temper.

- (1) "Anger is as a stone cast into a wasp's nest." *Malabar proverb.*
- (2) Through days and nights of argument and subtle questioning through years of littleness and trifling through years of littleness and trifling through hours of false condemnation and intense agony, Christ never showed the faintest trace of anger or hate.
- (3) "A soft answer turneth away wrath ; but a grievous word stirreth up anger." *Proverbs 15:1*

e. Holding a grudge.

- (1) Romans 12:17-21.

- (a) This whole chapter has been called the "Picture of the Christlike life."
- (b) Here is Christ's programme of non-violence, not only an abstention from force but also an extension toward generosity.

C. Here then are some of the attitudes and actions whereby individuals make enemies.

- a. If you would make enemies, think and act as above explained.

3. How do nation's make enemies ?

A. Because of certain attitudes.

a. Nationalism.

(1) When the final history of humanity is written, it will consist of five chapters, which are :

(a) From the individual to the family.

(b) From the family to the tribe.

(c) From the tribe to the state.

(d) From the state to the empire.

(e) From the empire to internationalism.

(2) Each of these transitions has taken hundreds of years and has cost thousands of lives.

(a) The orient, in our present day, is evolving from the tribal idea into the state.

Turkey has been unified and remade under Kemal Ataturk.

Arabia is being unified by Jewish immigration into Palestine.

Persia has recently been welded into one strong power.

India is wrestling with the problem of political and cultural unification.

China has suddenly been nationalized by Japanese aggression.

(b) The west is bagged down somewhere between the empire and internationalism.

Possessing both the desire and the framework of international organization the nations of Europe

and America are surrounded by lines of fortifications, hedged in by high tariff walls, and kept aloof from each other by colossal egoisms.

- (c) Thus nationalism, when understood as a step in a process, is an admirable thing, but when it is regarded as the supreme goal and God of mankind nationalism becomes the cosmic selfishness and points the way back into the dark ages.

b. Greed.

- (1) Greed has been the motive of empire, the cause of war, and the destroyer of treaties.
- (2) Greed is the natural outgrowth of nationalism, for when a nation ties itself up in an economic and cultural straight jacket it soon discovers that it cannot be self-existent and it assumes that the world must have been created to preserve it.
- c. Thus selfishness in the individual becomes nationalism for the state, and individual covetousness becomes national greed.

B. Because of certain actions.

a. Imperialism.

- (1) "The essential idea of nineteenth century nationalism was the legitimate claim of every nation to complete sovereignty.

A world of independent sovereign nations means, therefore, a world of

perpetual injuries, a world of states constantly preparing for or waging war.

But conveniently and discordantly with the preaching of this nationalism, there was.....a rigorous propaganda of another set of ideas, the ideas of imperialism. These two ideas.....ruled the political thought of the world throughout the latter half of the nineteenth century.

They were plausible and dangerously unsound working ideas.

H.G. Wells "*Outline of History*" p. 995.

- (2) Along with the idea of empire go the ideas of aggression, exploitation, and defence of territories and rights. All the problems of a sovereign selfish nation are magnified to huge proportions until it is impossible for the average man and almost impossible for the expert to comprehend and understand them.

b. Propaganda.

- (1) The advance of science and invention has placed in the hands of the nation and the empire a great new enemy-maker, which is called "propaganda."
- (2) Propaganda is merely gossip amplified. When a man talks about his neighbour in private, it is called gossip, when he does it over the radio or from the speaker's platform it is called propaganda, and is therefore, in some

magic way, supposed to be purified of its taint.

- (3) Propaganda is political advertising and is perfectly legal as long as it is honest and fair. In the hands of unscrupulous men, however, it becomes a subtle and insidious enemy to the internal harmony and the external relations of state.

C. Here then are some of the attitudes and actions whereby nations make enemies.

II. Conclusions and comments.

1. From the preceding survey we observe that nothing is quite so easily or so permanently made as an enemy.
2. Many of the evils we have mentioned above are considered from a worldly point of view to be virtues.
 - A. In that connection our devotional reading may well be remembered.
 - a. "Whosoever therefore will be a friend of the world is the enemy of God."
James 4:4b.

FIRST YEAR, CHAPTER VII
LESSON II

Are Enemies Necessary ?

Devotional : "Where sin abounded, grace did abound more exceedingly. What shall we say then ? Shall we continue in sin, that grace may abound."

Romans 5:20 and 6:1

Pray for the ability to understand this difficult but important problem.

Lesson Aim : To attempt to understand something of the modern idea that enemies are necessary that we may discover its fallacy and its cure.

Procedure :

I. Are enemies necessary ?

1. This may seem a very foolish question, but it is an age-old idea which has come to us with new force today.

A. If one judges by the past, he is forced to say that there have always been enemies.

a. Life has always been "struggle for existence," and the Hindu scriptures give a faithful picture of the problems of this world when they choose the battle field as the scene of moral exhortations.

B. In the modern age we are being told that bloodshed is basic to progress, that war is inevitable, and fighting is an ineradicable instinct in human nature.

a. The totalitarian state thrives on defending the rights of its citizens and fighting a perpetual verbal or actual battle against real or imaginary enemies.

- (1) Japan and China.
 - (2) Italy versus Ethiopia and Spain.
 - (3) Germany versus Austria and Czechoslovakia and the Jews, France and Great Britain.
 - (4) Russia and the capitalists.
- C. It is now our desire to get a clear idea of what is meant by the necessity of enmity, and of the reason for this necessity.
2. Why are enemies said to be necessary ?
- A. To the individual ?
- a. Enemies make us strong and virile.
- (1) In ancient times savages ate the heart or drank the blood of their victim in order to inherit his strength.
(a) Genesis 9:3-4.
 - (2) In the present day it cannot be denied that China has been made strong by her enemy, but the greatest illustration of all is the nation most bold in promulgating this doctrine, namely, Germany.
(a) Hatred and an actual craving for conflict are being bred into the minds of millions of German youth, and much of Germany's strength can be traced to this teaching.
- b. Enemies make us courageous.
- (1) Shakespeare said, "Courage mounts with occasion."
(a) This is largely true and the courageous moments are greatly admired but the difficulty is that they are comparatively few.

(b) The clock has to spend sixty silent minutes before it is allowed to strike.

(c) "The great moments of heroism and sacrifice are rare. It is the little habits of commonplace intercourse that make up the great sum of life."

A. G. Gardineer,

"Leaves in the Wind."

(d) Courage is occasional and good in its place, but it is too strong for a steady diet.

c. The greatest expression of courage in the Bible is given when the Israelites are about to cross the Jordan to take the promised land. *Deuteronomy 31:1-8*. (note especially versus 6 and 7) and *Joshua 1:1-9* (notice especially 6, 7, and 9.)

(1) The word "courage" is not used in the New Testament. This is not a condemnation but a compliment. Christ's message is meant to teach us how to live in peace, not in war.

B. To the nation ?

a. Enemies make us resourceful.

(1) Since Germany was deprived of her colonies after the world war she has lacked many needful raw materials.

(a) Out of this necessity has grown a whole system of substitutes called "Ersatz." Every ounce of waste material from farm, factory, and home is carefully saved and used in some way.

(2) During the Sino-Japanese war the resourceful Japanese removed the seats from the tram cars to use the wood and to make the cars carry more people.

b. Enemies unify a nation.

(1) It is admitted by all that there is still much of the brute resident within the soul of man.

(a) Peaceful and good men have believed that it is wise and right to subdue these passions and strive for positive progress.

(b) Today we are being told that murder and hatred are part of man's makeup and have a function in life.

C. If these new doctrines be right, then all of Christianity is a lie for it is a religion of love and life, not hatred and death.

(a) John 3:16.

(b) But the last word has not been said on this problem, there is another approach a subtle distinction that must be made.

3. The difference between an enemy and a competitor.

A. A shrewd mill owner was getting very little steel from one of his mills; his employees were discontented and about to strike, something had to be done. Coming to the mill just as the day shift was finishing up, he asked how many tons of metal had been turned out that day. "Six", was the answer. The mill owner took a piece of chalk and wrote a large "6" on the floor

of the mill. When the night shift saw the large "6" they asked about it and were told that the big boss had asked how many tons of metal the day shift had made and had written the number there. The night shift then got to work and turned out eight tons of metal erased the "6" and wrote an "8". Next day the day shift did ten tons and from then on the mill produced to capacity.

- a. This mill owner had merely loosed that driving force which is one of the best parts of us : competition.
- b. Competition is one of the fundamental laws of life.

(1) It is the law of nature.

- (a) The struggle for existence is axiomatic in biology and without that struggle there could be no evolution.

(2) It is the law of mechanics.

- (a) An engine cylinder is a prime example of expanding gas competing with and overcoming inertia.

(3) It is the law of progress.

- (a) In invention it is by sales competition that manufacturers are encouraged to improve their products.
- (b) In philosophy it is when theories are opposed that facts are formulated.

(4) It is the law of capitalistic economics.

(5) It is the law of athletics.

c. Competition is ingrained in humanity, and is at once the motive and method of self-expression. Properly regulated competition is the catalytic of progress.

d. The greatest words ever spoken concerning competition were spoken by Christ in the Sermon on the Mount *Matthew 5.38-48*.

(1) In this great passage the disciple is urged to excel in righteousness.

(2) Righteousness is the only worthy competition to unrighteousness.

B. We are ready to state the difference between an enemy and a competitor.

a. An enemy is hated, and our desire is to destroy him by any means within our grasp.

b. A competitor is respected and evaluated, and our desire is to excel him by just and fair means.

II. Conclusions and comments.

1. Thus we see that an enemy draws out the worst within us, while a competitor draws out the best that is within us.

2. Thus we conclude that we had rather be surrounded by competitors than enemies.

3. Finally we realize that humanity has only one real enemy in all the world, and that is "evil." Let us unite under the banner of righteousness to fight our common foe.

FIRST YEAR, CHAPTER VII

LESSON III

What to do with an Enemy ?

Devotional : "If, therefore, thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly." *Matt. 5:23-25a.*

Pray for the ability to make this swift appeasement.

Lesson Aim : To strive to discover what our attitude toward our enemy should be ?

Procedure :

I. What to do with an enemy ?

1. Make him a competitor.

A. Consider your enemy as an obstacle, not to be destroyed but to be excelled.

a. This was the method of Christ.

Luke 5:21-26.

(1) Christ does not condemn nor curse these enemies of his, but he perceives their reasonings and overcomes their arguments by a demonstration of his power.

(2) This is again borne out by Luke 14:5-6 and Luke 20:1-8.

(a) These men are deadly enemies, out to catch Christ in a mis-statement and thus condemn and kill him, but Christ persists in competing with them in outward arguments and loving them in his heart.

- B. To consider one's enemy as a competitor causes one to evaluate him.
 - a. To evaluate an enemy is to try to see his point of view, and to see his point of view, nine times out of ten, will make one respect his enemy as he never thought he could.
- C. To consider one's enemy as a competitor is to observe his strong and weak points and will indicate a course of action.
 - a. The greatest Biblical illustration of this is Paul's action during his trial before the Jewish religious court. *Acts 23:6-10*.
 - (1) Here Paul obviously took his cue from the character of his opponents, found their weak point and used it to stop their foolish trial.
 - b. A secular illustration is the careful observation and planned strategy of a good football player in order to take advantage of an opponent's weakness and defeat him.
- D. The greatest effect, however, of making one's enemy one's competitor is to remove anger, hate, and revenge from the contest and replace them by insight, strategy, and a desire to excel.
 - a. Matthew 5:21-22.
 - b. By this method we are constrained to use fair means instead of foul in overcoming an enemy.
- E. However this is only the first step. The second is more subtle and is harder to take.

2. Make him an equal.

A. Not by pulling him down, but by building yourself up.

a. This idea is in active use by all the nations who are participating in the armament race.

(1) The nations are not trying to reduce armament, but each nation is trying to excel the others.

(2) This is a bad use of the principle, and it is time it was put to a good use.

b. If your enemy exceeds you in strength, then excel him in generosity.

(1) A great Jewish King once said,
"If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink. For thou wilt heap coals of fire upon his head.

Proverbs 25:21-22.

c. If an enemy is unreasonable balance his lack by careful judgement.

(1) When Socrates was about to die, he calmly reasoned with Crito that it was better for him to die and preserve the laws of the state than to escape and break the laws.

(2) Christ's sublime silence before his accusers lost him the verdict and his life, but won for him the admiration and worship of millions of followers.

B. Thus seek some aspect in which your enemy is weak and you are strong, and excel him there, thus making him an equal.

- B. To consider one's enemy as a competitor causes one to evaluate him.
 - a. To evaluate an enemy is to try to see his point of view, and to see his point of view, nine times out of ten, will make one respect his enemy as he never thought he could.
- C. To consider one's enemy as a competitor is to observe his strong and weak points and will indicate a course of action.
 - a. The greatest Biblical illustration of this is Paul's action during his trial before the Jewish religious court. *Acts 23:6-10*.
 - (1) Here Paul obviously took his cue from the character of his opponents, found their weak point and used it to stop their foolish trial.
 - b. A secular illustration is the careful observation and planned strategy of a good football player in order to take advantage of an opponent's weakness and defeat him.
- D. The greatest effect, however, of making one's enemy one's competitor is to remove anger, hate, and revenge from the contest and replace them by insight, strategy, and a desire to excel.
 - a. Matthew 5:21-22.
 - b. By this method we are constrained to use fair means instead of foul in overcoming an enemy.
- E. However this is only the first step. The second is more subtle and is harder to take.

2. Make him an equal.

A. Not by pulling him down, but by building yourself up.

a. This idea is in active use by all the nations who are participating in the armament race.

(1) The nations are not trying to reduce armament, but each nation is trying to excel the others.

(2) This is a bad use of the principle, and it is time it was put to a good use.

b. If your enemy exceeds you in strength, then excel him in generosity.

(1) A great Jewish King once said,
"If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink. For thou wilt heap coals of fire upon his head.

Proverbs 25:21-22.

c. If an enemy is unreasonable balance his lack by careful judgement.

(1) When Socrates was about to die, he calmly reasoned with Crito that it was better for him to die and preserve the laws of the state than to escape and break the laws.

(2) Christ's sublime silence before his accusers lost him the verdict and his life, but won for him the admiration and worship of millions of followers.

B. Thus seek some aspect in which your enemy is weak and you are strong, and excel him there, thus making him an equal.

a. But this, too, is not the last work, there is one more step.

(3) Make him a friend.

A. By using love and intelligence instead of craftiness and force.

a. Matthew 5:43-48.

(1) This is the final step and though it does not always succeed in making a friend out of an enemy it invariably makes conditions much better.

(2) Something of the same idea was expressed by Mahatma Gandhi when he said, "Hate the sin and not the sinner."

II. Conclusions and comments.

1. This whole process is based upon the obvious, but often forgotten, fact that it takes two parties to have a fight.

A. Fights are always started by one party.
Fights are only perpetuated by two parties.
Fights can be stopped by one party.

2. What to do with an enemy ?

A. Make him a competitor, then an equal, then a friend.

FIRST YEAR, CHAPTER VII

LESSON IV

Conclusions.

Devotional : Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other, and from him that taketh away thy cloak withhold not thy coat also. Give to everyone that asketh of thee, and of him that taketh away thy goods ask them not again.... give and it shall be given unto you, good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure ye mete it shall be measured to you again."

Luke 6 : Selection.

Pray for this almost divine attitude toward enemies.

Lesson Aim : To try to discover Jesus' attitude toward his enemies and to see what he has to teach us.

Procedure :

I. Review.

1. Lesson 1. "How to make Enemies ?"

A. Remember that enemies are made, not born.

B. Our attitudes and our actions both individually and nationally cause us to make enemies.

(a) Selfishness, covetousness, untrustworthiness, gossiping, losing one's temper, and holding a grudge make enemies for individuals.

(b) Nationalism, greed, imperialism, and propaganda make enemies for nations.

2. Lesson 2. "Are Enemies necessary?"

A. Many say enemies are necessary.

a. To the individual, in order to make him strong and courageous.

b. To the nation, in order to make us resourceful, unify us, and give vent to the natural passions of men.

B. Point out the difference between an enemy and a competitor.

3. Lesson 3. "What to do with an enemy?"

A. Make him a competitor.

B. Make him an equal.

C. Make him a friend.

II. Jesus and his enemies.

1. "One of the paradoxes in Jesus' life is seen in the fact that despite his spirit of love, and his message of goodwill, his own life was one of conflict, a conflict that deepened and grew more bitter till it brought about the end. This conflict appears in different forms and degrees, there the misunderstanding of his family and friends, there the attitude of the Galilean populace, changing from early enthusiasm to later disappointment and indifference, and there is the early and growing enmity of the Scribes and Pharisees. These conflicts bring the element of change and movement into Jesus' life and at last hurry him on to his death."

H. F. Rall. "New Testament History" p. 95.

A. From whom did this opposition arise ?

a. It did not arise from the common people.

(1) "Now it came to pass while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret." *Luke 5:1*

(2) "And amazement took hold on all and they glorified God." *Luke 5:26a.*

(3) "And the common people heard him gladly." *Mark 12:37b.*

(4) Jesus was constantly surrounded by multitudes and listened and believed in his teaching, he was praised and thanked and loved by the common people.

b. It did not arise from the government.

(1) "And Pilate said to the chief priests and the multitudes, I find no fault in this man." *Luke 23:4.*

(2) "And Pilate called together the chief priests and the rulers and the people, and said unto them, ye brought unto me this man, as one who perverteth the people : and behold, I having examined him before you, found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod : for he sent him back to us, and behold nothing worthy of death hath been done by him." *Luke 23:13-15*

(3) Thus Jesus was not condemned by the multitudes or by the government.

c. The opposition arose from the religious authorities.

- (1) "The Pharisees went out and took counsel how they might destroy him."
Matt. 12:14

- (2) "But the Scribes and Pharisees were filled with madness and communed with one another what they might do to Jesus. *Luke 6:11*

- (3) "Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. *Matthew 27:20*

- (4) Thus we perceive that the enemies of Jesus were the religious leaders and that they persuaded the people and thus stirred up the governor.

B. Why was there so much opposition to Jesus ?

- a. "The study of Jesus' teaching and practice shows the real ground for these differences. It was not simply personal hostility. It was a wholly different conception of religion and righteousness. For Jesus' opponents religion was a sum of laws that God had given and of rules on traditions handed down by the fathers which made clear the application of the laws, and which were almost more sacred than the laws themselves. A religion of law and tradition."

H. F. Rall, "New Testament History. p.96

- b. Christianity is still a religion of life, and the spirit. In India today this religion of life and the spirit also forces religions of law and tradition.

- (a) In the Hinduism of the common people the way of salvation is and must for a long time remain the way of ceremony and law.
 - (b) This is even expressed in Indian politics and in non-cooperation and non-violence for negativism is the essence of legalism.
 - (c) Muhammedanism too, with its "Five Pillars" is largely a religion of law.
- C. Christ's attitude toward these enemies.
- a. Christ has given us a marvelous example of what attitude toward enemies should be.
 - b. On the physical level, Christ never resisted his enemies.
 - (1) "And they were all filled with wrath in the synagogue, as they heard these things, and they rose up and cast him forth out of the city and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way." *Luke 4:28-30.*
 - (a) We do not know exactly what happened here but this much is given obviously to show us that there was no resistance on the part of Jesus.
 - (2) "Then they came and laid hands on Jesus and took him. And behold one of them that was with Jesus stretched out his hand and drew his sword and smote the servant of the high priest

and struck off his ear. Then said Jesus unto him, put up again thy sword into its place, for all they that take the sword shall perish with the sword....In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to sieze me ?" *Matt. 26:51-52.*

(3) Thus the only two times in his life that he was actually set upon bodily by his enemies. Christ did not resist but rather counseled yielding to his disciples.

c. On the mental level, Christ stood firm, calmly answering their questions and condemning their mistakes.

(1) "And they sent unto him certain of the Pharisees and of the Herodians, that they might catch him in talk... and Jesus said unto them. Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.... and when Jesus saw that he answered discreetly he said unto him, Thou art not far from the Kingdom of God. And no man after that durst ask him any question." *Mark 12: Selection.*

(a) Let the teacher keep in mind this whole chapter as it is an excellent illustration of the mind of Christ in conflict with the mind of Judaism.

(2) The twenty-third chapter of Matthew is an even stronger rebuttal of Judaism,

and rises in emotion from calm discussion to spiritual denunciation of bigotry and cant.

- (3) It is in such situations as these that Jesus has been compared to a rock unmoved, unafraid, unvengeful.

d. On the spiritual level Christ was aggressive.

- (1) Luke 6:27-38, also Matthew 6:38-48.

(a) Not one word of bitterness, at those who sought to destroy him, appears in the words of Christ. He actually lived the precept to "love your enemies."

- (2) "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her, how often would I have gathered thy children together as a hen gathereth her chicks under her wings, and ye would not." *Matt. 23:37.*

- (3) "And when they came to the place which is called, The Skull, there they crucified him, and the malefactions, one on the right hand and the other on the left. And Jesus said, Father forgive them for they know not what they do." *Luke 23:33.*

e. Thus we see how the greatest religious teacher of all time, the Son of God Himself, dealt with his enemies.

III. Conclusions and comments.

1. Thus we come again to the greatest teacher and the greatest life of all time and are inspired to go and do as he did in the matter of enemies.

First Year, Chapter VIII

Individual's Attitude toward Other Sex.

Lesson I. The Problem.

1. In religion.
2. In history.
3. In modern life.

Lesson II. "The necessity of settling this problem".

1. For woman's sake.
2. For conscience's sake.
3. For country's sake.

Lesson III. The Hebrew attitude toward womanhood.

1. From creation to Joseph.
2. From Moses to Samuel.
3. From Samuel to the restoration of the Kingdom.

Lesson IV. Jesus' Attitude toward woman.

1. Jesus' teaching concerning womanhood.
 2. Jesus' associations with womanhood.
-

FIRST YEAR, CHAPTER VIII

LESSON I

The Problem.

Devotional : "Now King Solomon loved many foreign women, and he had seven hundred wives, princesses, and three hundred concubines.....and his heart was not perfect with Jehovah his God, as was the heart of David his father. *I Kings 11*

Pray concerning the countless numbers of women, who because of man's lust and power have been made to suffer untold misery.

Lesson Aim : To attempt to get a broad sweeping view of the problem of the relationship between the sexes.

Procedure :

I. The Problem.

1. Introductory remarks.

A. Even a cursory survey of this issue reveals that the heart of the problem lies in man's oppression of the weaker sex, therefore our approach will be from this angle.

a. It is not a problem of woman's oppression of man, for rarely has this happened in history on any widespread scale.

(1) There are stories of "Amazons," in ancient Scythia and of polyandry in scattered places, but compared with man's oppression of womanhood, these myths and stories fade into insignificance.

B. In order not to be misunderstood, let us preface our remarks on the various relig-

ions by saying that our purpose here is not to condemn but to understand, not to ridicule, but to make clear.

2. The religious aspect of the problem.

A. Many religions have actually sanctioned the oppression of women in their scriptures and creeds.

a. Jainism.

"He, Mahavira, to whom women were known as the causes of all sinful acts, he saw the true state of the world.

S. B. E., 22:87. R. E. Hume, W. L. R.

Women are the greatest temptation in the world. This has been declared by the sage. He should not speak of women, nor look at them nor converse with them, nor claim them as his own, nor do their work.

S. B. E., 22:48. R. E. Hume, W. L. R.

b. Hinduism.

"There is no other God on earth for a woman than her husband. The most excellent of all the good works that she can do is to seek to please him by manifesting perfect obedience to him. Therein should lie her sole rule of life."

Puranas.

c. Confucianism.

"The woman follows and obeys the man. In her youth she follows her father and elderly brother. When married she follows her husband. When her husband is dead she follows her son.

S. B. E., 27:441. R. E. Hume, W. L. R.

If no distinction were observed between males and females, disorder would arise and grow.

S. B. E. 28:104. R. E. Hume, W. L. R.

d. Muhammadanism.

Sura number IV gives a rather high place to women.

"Men are superior to women on account of the qualities with which God hath gifted the one above the other and on account of the outlay they make from their substance for them."

Koran Sura iv :38

Muhammadanism sanctions polygamy, slavery and divorce

"And if ye are apprehensive that ye shall not deal fairly with orphans, then, of other women who seem good in your eyes, marry but two, or three, or four, and if ye still feel that ye shall not act equitably, then only one, or the slaves whom ye have acquired."

Koran Sura iv :3

Sura LXV deals particularly with the matter of divorce.

e. Judaism.

The one meagre hint of a low estimate of woman in the Bible is the story of the fall of man in which Eve succumbs to temptation first and then persuades Adam to eat of the forbidden fruit.

"And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one

wise, she took of the fruit thereof, and did eat, and she gave also unto her husband with her, and he did eat."

Gen. 3:6

- B. Thus is our hasty and incomplete survey of the various writings of these religions we are able to get some feeling of the attitude of each toward womanhood.
 - a. It is a religious axiom, however, that creeds and actions seldom tally, so we will return to this religious approach in section III of this lesson.
- 2. The Problem considered historically.
 - A. Little definite knowledge is obtainable about prehistoric man and his attitude toward womanhood.
 - a. Students of these early cultures reconstruct for us pictures of loose-knit families ruled over by the "Old man," probably polygamous, but with the young males and females constantly breaking away to found families of their own.
 - b. One striking feature of the earliest written records, however, is that nearly everywhere in the world there appears, very early in history a threefold classification of womanhood.
 - (1) The priestess or woman dedicated to religion.
 - (a) The code of Hammurabi (2000 B.C.) contains many references to those women who became priestesses, and has detailed laws to protect and govern them.

- (b) Hinduism has the "devadasis" a dedicated maiden, which to some extent resembles a priestess.
- (c) On the island of Crete have been dug up exquisitely carved statuettes, ivory and gold, representing either a snake goddess or a priestess of the snake god. This civilization flourished about 1600 B.C.
- (d) The priestess played a large part in Greek religion, especially in the famous Oracles, such as Delphi.
- (2) The free-woman or legal-wife.
 - a. In all the nations of the ancient world and even to modern times much care has to be taken to insure the legality of offspring.
 - (a) This difficulty runs through the Old Testament and influenced Abraham's family as well as almost every other leader of Israel.
 - b. In Babylonia, Egypt, Greece, Rome, and practically every nation the legal-wife enjoys a position of pre-eminence in the family.
- (3) The slave or concubine.
 - a. Until the collapse of the Roman empire and the triumph of Christianity the slave girl or concubine was an accepted and admitted member of the social system.
 - b. It would be foolish to say that this evil has been entirely eradicated from society, but it is quite correct

to say that except in a few instances, both concubinage and the system of female attendants in religious rites is now condemned by society.

3. The problem in modern life.

A. This problem naturally falls into three divisions at this period in history.

a. The attitude toward women in the democratic nations of the West.

(1) In these countries, such as England, France, many of the South American Republics, and the U.S.A., women are legally, socially and religiously equal with men.

(a) This is a new situation in the world and gives rise to three distinct types of women. First there are those liberally minded women who feel that women are too slow and conservative in taking advantage of their new freedom. (Mrs. Pearl Buck in an article in "Harper's August 1938, calls for women to awake and be modern).

Second, there are the highly publicized ultra modern women for whom all moral and religious standards have ceased to have any meaning.

Finally, there exists a vast majority of refined and dignified women who are really the backbone of democracy.

b. The attitude toward women in the dictator nations of the West.

(1) In these nations neither the men nor the women are free, both are tools of the state, but the state is all in all (totalitarian).

(a) In such countries as these there seems also to be three viewpoints.

First, in countries such as Russia, where religion has been cast aside, marriage-ties are loose and divorce is easy.

Second, in such countries as Germany and Italy, large families are at a premium and women become, "baby factories" to provide men for the army.

Third, if our information be correct, large numbers of worthy, honest mothers deplore the loss and ruination of their children.

c. The attitude toward women in the orient.

(i) It is a platitude to say that the orient is changing in these times, but it must be repeated for the sake of this discussion. This change gives rise to two separate attitudes.

(a) The conservative attitude that seeks to preserve things as they are. It is characterized by :

A widespread low estimate of womanhood, sweeping all the way from Africa across Arabia and India into China and Japan. The purdah system and the seclusion of women.

Lack of refined association between men and women therefore a lack of development of strong moral character.

This group has ample religious sanction and exists in an overwhelming majority in the Orient today.

- (b) The liberal attitude adopted by Turkey, Iran, and Japan, at work in India and China. This group is characterized by : An ever growing estimate of womanhood Co-education.

Great women leaders of politics and social reform.

A growing apprehension among men that women will usurp the leaderships of too many phases of life.

II. Conclusions and comments.

1. We now have a grasp of the problem, let us press on to seek its solution.
-

FIRST YEAR, CHAPTER VIII

LESSON II

The Necessity of settling this Problem.

Devotional: "Blessed are the pure in heart for they shall see God."
Matthew 5:8

Pray that we may desire and search for purity of heart, and find it.

Lesson Aim: To try to sense some of the various reasons which make the solving of this great problem so imperative.

Procedure:

I. Introduction.

1. Delimiting the lesson.

A. Because our interest lies primarily in India, we now limit this lesson to a discussion of Indian aspects of the attitude toward women.

2. The ease of solving this problem.

A. It would cost absolutely nothing to begin solving the difficulty.

a. The women of India could be freed from purdah without spending a pice.

b. A spirit of chivalry and respect, though a priceless treasure, is absolutely free to all.

B. Such a move would not be hindered by any foreign ruling power.

a. Britain and the world will rejoice with India when the lot of our mothers and sisters and daughters is improved.

C. Such a move only demands change of attitude.

- a. On the part of those strongly orthodox tradition-bound men who oppose all progressive legislation.
 - b. On the part of many women who are actually ignorant of their position and of their great possibilities.
 - c. On the part of the general public which, once convinced, will reform with great zeal.
3. We must not fail to pay strong tribute to those fine Indian ladies who have seen the light and who are all over this land, and among every religious sects, and within every strata of society waging a slow but winning battle to exalt the status of womanhood in the New India that is to be.
- A. Our purpose is not to disagree with this progressive spirit, nor to harm its work in any way, but to help and strengthen it by attempting to put progressive ideas into the minds of Indian youth.
 - B. It is in order to help that we offer the following three reasons as the basic ones for trying to secure a higher attitude toward womanhood.
- II. We must improve the condition of womanhood.
1. For woman's sake. *John 8:10-11.*
 - A. In India's case, if there is to be any early move to improve this condition, it would appear that the initiative must be taken by men, for the vast majority of women, by the very nature of their condition are largely powerless to help.

- a. Separated and secluded as they are, it is very difficult to organize or make any mass protest.
 - b. There seems to be a widespread anti-social attitude among women in purdah.
 - c. Women are generally the stronghold of religious orthodoxy and as long as religious backing is available, they will not easily give in.
 - d. The only mass of women who seem to have a certain amount of freedom are uneducated village women incapable of leading or energetically responding to a progressive programme.
 - e. It is to be recognized that this problem is closely tied up with the problems of literacy, poverty, and many other underlying social problems, but much can be done in spite of these obstacles, if the men of India will realize the situation.
- B. It is needless and would even be detrimental to repeat the details of woman's suffering in India. Woman's lot is far from perfect in any land, and our purpose here is to stir up a spirit of reform, not awaken fresh antagonisms.
- C. It is the men of India, primarily the young men of India, that can solve this problem.
- a. It is traditional in India that man is the master of the home, thus he has the power to work the reformation.
 - b. More and more men are being educated, thus the knowlegde of the needed reform is not lacking.

c. Of course, it will be objected that caste rules and the power of the panchayat makes reform impossible, but greater forces than the Indian panchayat have been overcome by men who realized a need and burned with a zeal to meet it.

(1) Witness the great work of Dr. Ambedkar who rose from Untouchability to lead a great movement.

(2) Witness the power of Jesus Christ a poor unknown carpenter, who took a few uneducated men and changed the history of the world.

(3) This brings us to the second reason for reform.

2. For our conscience's sake, "If ye know these things blessed are ye if ye do them".

John 13:17

A. This speech of Jesus brings us all under the strong compulsion to do our own part, however small or insignificant it may seem to be without sin ourselves in this matter.

a. We realize the presence of the problem, we are sensing the necessity of reform, we are conscious of ability to help set things right, therefore we are without excuse if we fail.

B. No one, however, spoke more strongly along this line than Jesus.

a. "Be ye doers of the word and not hearers only."

James 1:22. (see also James 1:22-27).

- (1) Words of truth and staunch resolutions of righteousness slip easily away from us unless they are put into action.
- C. This truth was also felt by another radical thinker, Karl Marx, who said, "Philosophers have explained the world in different ways, the task now is to change it."
- D. If we, as young men and women of India who know the truth, refuse to do the truth, we will be subject to a life-time regret.
- a. A regret that we were not strong enough to stand up for what we knew to be right.
- E. A marriage of true love has been called, "One soul in two bodies."
- a. This noble ideal can never become a reality to us without the clear-cut consciousness that our attitudes toward, and relationships with, all womanhood are free from blemish.
3. For our country's sake.
- A. "And it came to pass as he said these things a certain woman out of the multitude lifted up her voice, and said to him, Blessed is the womb that bore thee and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God and keep it." *Luke 11:27-28.*
- a. When we see a great man, we almost inevitably discover the roots of his

greatness in his home and especially in the influence of his mother.

b. "The hand that rocks the cradle rules the world" is an adage that is just as true today as ever.

c. If we would have a great India we must have great mothers : healthy mothers, educated mothers, righteous mothers, who will nurture and train the future citizen in a wise and noble way.

(1) This is not idle chatter, it is a much proved fact.

III. Conclusions and comments.

1. Having now gotten a grip on the problem, and having discussed some of the reasons that make a solution imperative, let us press on to see a great nation's attitude toward its women, and finally to see Jesus Christ's own attitude.
-

FIRST YEAR, CHAPTER VIII

LESSON III

The Hebrew Attitude toward Womanhood.

Devotional : "And the man said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh." *Gen. 2:25-24.*

Pray for an opening of our eyes to the majesty and beauty of this divine concept.

Lesson Aim : To trace through the Hebrew attitude toward womanhood to learn from it what we can, and to get the background for Christ's attitude.

Procedure :

I. Introduction,

1. The reason for studying the Hebrews.

A. One of the main reasons for studying the Hebrews is that it is about the only race that ever wrote its autobiography.

a. The Old Testament is this autobiography and it traces the rise of the race from creation to family, family to empire, empire to subject nation.

b. In the records of this fascinating people we are able to observe their attitude toward almost every phase and activity of life at any period in history.

c. Also, this autobiography was written by the Godliest men of the time who dared the wrath of their fellows, laid open the

evils of the day, and almost inevitably suffered for their honesty.

(1) For this reason, over half the Old Testament is either the record of or condemnation of error, as the Hebrews seldom lived up to the best that they knew.

B The Old Testament is the revelation of God.

a. The writings of those who wrote in praise of the Jewish Kings and courts and peoples have largely disappeared, while the writings of those great prophets who in the name of Jehovah, loudly cursed the evil of their land have remained and form our Old Testament.

(1) These men were motivated by greater passions than self exaltation or even patriotism; they were motivated by God. They proclaimed the sovereignty of God.

(2) Of all the Hebrew prophets, Jesus Christ was the last and greatest.

(a) The Old Testament was the scripture of Christ, the basis of his teachings, and a part of his whole existence.

2. In their relations to women, the Jews were largely people of their time, but they had the true revelation of God, and now and then in their history occurred periods in which there were great women leaders.

(2) We shall pursue our study on a historical framework.

II. The Hebrew attitude toward womanhood.

1. From creation to Joseph.

A. Of course the date of creation is an absolutely unknown fact. It might be better to say, from the beginning of scripture to Joseph.

a. Dates in this period are rather uncertain, the one basic date upon which all early Hebrew chronology turns, the exodus from Egypt, can be placed fairly accurately, somewhere between 1425-1350 B.C. *Davis, Bible Dictionary Article, "Egypt."*

b. Thus if the Israelites were in Egypt 400 years as is commonly supposed, Joseph lived approximately 1750 years before Christ. *Gen. 15:13-16.*

B. The characteristics of the period.

a. It was a period when the family, not the tribe or state, was the central organization of society; thus the Patriarch ruled the home.

b. It was a time of great migrations and movements.

(1) Abraham came from Ur. *Genesis, 12.*

(2) Jacob built his family in Horan and brought it back to Palestine. *Gen. 28-37*

(3) Joseph took the family to Egypt. *Gen. 46.*

C. God's revelation concerning women.

a. *Genesis 2:18-25.* This includes our devotional text and is the earliest and one of the greatest texts on womanhood.

(1) Christ quoted this verse. *Matt 19:5, Mark 10:7.*

(2) Paul quoted it at least twice.

I Cor. 6:16 Eph. 5:31

(3) Sermons have been preached on the fact that woman was taken from the side of man not from his head or his feet; thus she is to be equal to him, not above or below him.

(a) Up to the time of Abraham (the father and founder of the Hebrew race and great grandfather of Joseph) no other revelation concerning women is given.

b. In the families of Abraham, Isaac and Jacob, however, there is revealed a clear-cut preference by Jehovah for the children of the legal wife, the wife of love.

(a) Abraham and Sarah.

(b) Isaac and Rebecca.

(c) Joseph and Rachel.

D. The records concerning the women of this period.

a. It is not until one turns from seeking positive revelation and simply reads the records of this period that he gets the true teaching concerning women in the age of the patriarchs.

(1) The whole book of Genesis is a record of God's struggle against man's evil nature and mistaken ideas to found a righteous family in the earth.

(2) In this tremendous struggle, it is almost invariably a woman that is the instrument of man's temptation and sin.

- (a) There are at least 14 direct references to this theme, comprising over half the chapters of Genesis.

Some are as follows :

Adam and Eve. *Gen. 3.*

Pre-flood corruption. *Gen. 6.*

Abraham, and Pharaoh.

Gen. 12:10 20.

Abraham, Sarai, and Hagar.

Gen. 16 f.

Jacob, Leah, and Rachel.

Gen. 29 and 30.

Shechem and Dinah. *Gen. 34.*

Judah and Tamar. *Gen. 38.*

Joseph and Potiphar's wife. *Gen. 39.*

- b. The teaching here is obvious. If ever a people had come to arrive at Buddhistic renunciation of desire, disgust with the physical aspect of man's being, and yearning for a senseless Nirvana it was the Hebrews at the time of the birth of their nation and their faith.

- (a) But no such negative doctrine clouds that patriarchal sky. In fact just the opposite view prevails and there develops a great love and reverence for the home and family.

(a) It was looked upon as evil not to marry and have children.

(b) This brought about a great respect for women which in our next section almost equals democracy.

(c) This is the germination of the Hebrew ideal of a high regard for women and the home which enabled

Christ to make the home the model of the Kingdom of God.

(d) And to this very day, home and synagogue are the pillars of Hebrew society.

2. From Moses to Samuel.

A. This period concerns about 350 to 400 years and is generally characterized as the period of the Judges.

a. After Joseph had brought the family to Egypt, there occurs a period of 400 years of which the Biblical records give little or no account.

b. Then about 1425-1350 B. C. Moses led the children of Israel out of Egypt and through the desert to Sinai. From Sinai Joshua led the people back to Palestine and the attempt to conquer and colonize that country forms the historical background of the period of the Judges.

B. God's revelation concerning women in the period from Moses to Samuel.

a. As one glances swiftly over this section of the Bible, it is astonishing to note the sane and broadminded judgements laid down by this early people.

(1) "Honor thy father and thy mother that thy days may be long on the land which the Lord thy God giveth thee."
Exodus 20:12.

(2) "Thou shalt not commit adultery."
Exodus 20:14.

a. The great test of adultery to prove the guilt or innocence of an accused

woman is given in Numbers 5. It was more of a psychological than a physical test which the innocent need not fear, but which would cause the guilty to tremble and confess.

(3) Incest.

- a. This sin is strictly forbidden, and even close kin are forbidden to Hebrews in marriage. *Leviticus* 18.

(4) Insult.

- a. Women may not be insulted or wrongly accused.

Deuteronomy 22:13-30.

(5) Divorce.

- a. Divorce was easy in early Hebrew society and it proved to be a great weakness. *Deuteronomy* 24:1-6.

(6) Inheritance.

- a. Numbers 36.

- b. The most noticeable thing concerning these laws is the absence of anything faintly resembling purdah or a low regard for women.

- (1) When it is considered that the Hebrews had been for 400 years, not only a subject nation, but expatriated slaves under a ruthless foreign power, this is remarkable.

- c. There are also no laws guaranteeing the freedom of women, for the patriarchal family ideal still prevailed.

- d. These are laws of protection, laws against criminals, not against the common man, nor the average home.

C. The records concerning the women of this period.

a. In this period, too, the greatest teaching is found, not in the positive revelations of God but in the actions of the people.

b. This period produced some of the greatest women history has ever known.

(1) Miriam, Moses' little sister, who saved him as a child and later became a great prophetess.

Exod. 2 & Exod. 15:20.

(2) The daughter of Pharaoh who saved Moses and educated him. *Exod. 2.*

(3) Rahab, the harlot of Jericho, who saved the spies sent by Joshua.

Joshua 2:1.

(4) Deborah, who led Israel against Sisera, and saved the infant nation.

Judges 4 & 5.

(a) Also Jael, who slew Sisera.

(5) Jephthah's daughter, who was slain to fulfil her father's rash vow, but whose death saved Israel.

Judges 11:29-40.

(6) Delilah, who married Sampson robbed him of his strength and nearly ruined Israel. *Judges 15 to 16.*

(7) The Levite's concubine who gave her life to save her master. *Judges 19.*

(8) Ruth and Naomi, righteous women, who with Hannah, the mother of Samuel, gave birth to the founders of the Kingdom of Israel.

(a) The book of "Ruth", also I Samuel 1 and 2.

c. As one glances at this amazing array of womanhood, it is astonishing to note that almost every one of them is connected with some great *saving* act for the nation.

(1) The Bible literally screams at us that in the days when Israel's life was most chaotic and its fate most precarious, it was the noble women of the race whom the Patriarchs had preserved and Moses had protected, that led Israel's armies, inspired the nation's life and gave birth and training to its leaders.

(a) These Hebrew women rewarded the nation well for the freedom and respect which they enjoyed.

3. From Samuel to the restoration of the Kingdom.

A. During this period (about 1050-400 B.C.) Israel rose to its greatest heights under Solomon, sank to its lowest depths under his successors, was taken bodily in exile to Babylon, and was restored again in Palestine.

a. In such a time as described above, it is not surprising that God withholds his pure revelations of truth.

(1) Revelations concerning women are so meagre as to be almost non-existent.

B. The records concerning women.

a. Here too the accounts of women are few. It seems to be a man's world, with man's will run wild.

b. The few women mentioned fall into three classes.

(1) Bad.

(a) Jezebel, who ruled Ahab and persecuted Elijah. *I Kings 18:22.*

(b) Athaliah, who usurped the throne. *II Kings 11.*

(c) Hosea's wife, who was a symbol of Israel's fall. *Hosea.*

(2) Indifferent.

(a) Bathsheba, for whom David sinned. *II Samuel 11.*

(b) Michal, who sometimes loved David and sometimes didn't.

I Sam. 19. Sam. II 6:16-19.

(c) Solomon's wives, through whom he sinned. *I Kings 11:18-13.*

(3) Good.

(a) Naaman's little slave girl, who got his leprosy cured. *I Kings 5.*

(b) Abigail, whose wisdom won David's love. *I Sam. 25.*

(c) Esther, whose chastity and daring saved Israel in Babylon. *Esther.*

c. The character of the women reflects well the character of the age.

(1) The Bible writer seems to say to us, "In time, when God is cast aside and man's will rules, the bad woman returns and the good woman is handicapped in her good work."

III. Conclusions and comments.

1. Thus it is obvious from the Old Testament that in Israel as in India today, it is man that has the power to crush or to bring out the finest, noblest side of womanhood.

2. It is also seen to be true that love, freedom, training, and respect bears a rich harvest of happiness both for home and country.

FIRST YEAR, CHAPTER VIII

LESSON IV

Jesus's Attitude toward Women.

Devotional : "Mary" John 20:16 b

A worthy woman who can find ?
For her price is far above rubies.
The heart of her husband trusteth in her.
She doeth him good and not evil,
All the days of her life.
She is like the merchant ships ;
She bringeth her bread from afar.
She riseth while it is yet night,
And giveth food to her household.
She stretcheth out her hands to the poor ;
Yea, she stretcheth forth her hands to the needy.
Her children rise up and call her blessed ;
Her husband also, and he praised her, saying :
My daughters have done worthily,
But thou excellest them all. *Proverbs 31 Selected.*

Pray that there may be more such women as this one.

Lesson Aim : To review our study of womanhood and through Jesus' attitude toward women to try to reach our own individual conclusions.

Procedure :

I. Review.

1. Lesson I "The Problem."

A. Review the religious aspect of the problem.

B. Reapproach the problem historically.

C. Recall the state of the problem today.

joined together, let not man put asunder.
Mark 10:5-7.

a. This is stiff teaching; it is a hard gospel. It was too hard for Buddha, so he gave up and said, "Eradicate desire," which is impossible for the individual and catastrophic for the race.

b. No one can deny that Christ's absolute purity of thought and action is the last word on this problem, it is the irreducible minimum of truth concerning our attitude toward womanhood.

(1) This replaces law and punishment with an ideal and honor.

(2) It is this ideal which every Christian alive is uncompromisingly bound to attempt to attain, because it is the truth.

(3) Those who sincerely try and fail, are not to be judged by men but by a loving forgiving God.

(a) John 8:1-11, John 4:1-26.

(b) Here, however, Christ requires the same rigid sincerity and penitence as in his first charge.

B. Thus the summary of Jesus' teaching might be summed up by the statement, "Jesus demands that we confront ourselves in utter sincerity with the rigid ideal of absolute purity of thought and action."

3. Jesus' associations with womanhood.

A. In the group which followed Jesus, were several women. His attitude toward these women is worth noting.

a. Mary the mother of Jesus.

(1) Mary was the recipient of three firm but gentle rebukes from her own son.

(a) Luke 2:48-49.

(b) John 2:1-10.

(c) Matt. 12:46-50. Mark 3:31-35.
Luke 8:19-21.

(d) This is quite astonishing and reveals a frankness and freedom that is surprising.

b. Mary Magdalene.

(1) This Mary was one of the most faithful of all the disciples.

(a) Jesus cleansed her from a horrible disease. Mark 16:9. Luke 8:2.

(b) Jesus visited in her home.
Luke 8:1-3,

(c) She was at the Cross and discovered the empty tomb. She was the first person to see the risen Lord.
Mark 16:9, John 20:11-17.

c. Mary of Bethany.

(1) Mary was a careful listener to Jesus.
Luke 10:38-42.

(2) This Mary anointed Jesus feet with costly ointment and though she received the disciple's rebuke, she received Jesus' praise for her act of devotion.
John 12:1-8.

d. Martha.

- (1) Mary of Bethany's sister was Martha, who was busy preparing a meal for Jesus and wanted Mary rebuked for not helping Jesus rebuked Martha and said that to hear words of truth is more important than to have a big meal. *Luke 10:38-42.*

e. There were others : Mary, the wife of Cleopas; Joanna, the wife of Chuzas and others.

B. Jesus encountered and conversed with or healed many women in his preaching tours. Always there was the greatest freedom without a trace of embarrassment.

a. Jesus certainly lived up to his high ideal.

C. It would be proper to quote again Paul's great declaration of equality : "(In Christ) there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus." *Gal. 3:38.*

a. This sums up, precisely, Christ's attitude toward women : "Mentally and spiritually men and women were absolutely equal."

- (1) This was the belief of the early church except for a few details of difference which, sad to say, crept in.

- (2) It is the belief of the Christian church today except for a few foolish prejudices.

III. Conclusions and comments.

1. Thus our two sweeping conclusions are :

A. Mentally and spiritually men and women are absolutely equal.

a. There is a biological difference of structure and function that cannot be denied, but this is a physical difference.

B. The proper attitude between men and women is one of absolute purity of thought and action.

2. In these two conclusions lies the solution to the immorality of the West, the uplifting of the oppressed women of the East, and the exaltation of womanhood the world over.

First Year, Chapter IX

My Attitude toward Science.

Lesson I. "The Problem."

- A. Introduction.
 - a. The relation between science and religion.
- B. The nature of the problem.
 - a. The differences between science and religion.
 - b. The similarities between science and religion.

Lesson II. "A Brief History of the Problem."

- A. Introduction.
- B. Science previous to the rise of the Roman Empire.
- C. From the rise of Rome to the 17th century.
- D. From the 17th century to our modern time.

Lesson III. "The Importance of good relations between science and religion."

- A. Introduction.
- B. The importance of securing good relations between science and religion.
 - a. To solve the persistent evils of the world.
 - b. To build a new world of righteousness and justice.

Lesson IV. "Some thoughts on securing a closer harmony between science and religion."

- A. Review.
- B. Some thoughts on securing a closer harmony between science and religion.
 - a. The mistake of religion.
 - b. The mistake of science.
- C. Conclusions.

FIRST YEAR, CHAPTER IX

LESSON I

The Problem.

Devotional : "Let both grow together until the harvest." *Matthew* 13:30.

Pray for this harvest broad-mindedness, as we approach the problem of the interrelation of science and religion.

Lesson Aim : To try to get before us the main points of difference between science and religion and the reasons for the difference.

Procedure :

I. Introduction.

1. That there is a problem in the relation of science and religion is so obvious as hardly to need comment.

A. A. N. Whitehead, writing on "Religion and Science," says, "The conflict between religion and science is what naturally occurs to our minds when we think of this subject." A. N. Whitehead, "*Science and the Modern World*."

B. The polemical triumphs of Thomas Henry Huxley will not soon be forgotten, although they were only the beginning of what proved almost to be a rout of the prevailing theological tenets of the later Middle Ages.

C. If further proof of the existence of the problem be needed, it may be found in the mind of the average religiously minded college student.

D. The existence of the problem is undoubted. Our purpose in this lesson is to attempt to get some grasp of the nature of the problem.

II. The nature of the problem.

1. The differences between science and religion.

A. Of course, the first question arising under this head is, "What is meant by 'science' and religion?"

a. No precise definition of science or religion can be given, but a clear understanding of the differences between them will probably define each better than words could.

B. A difference in origin.

a. Religion claims to be revealed from a supernatural source.

(1) Some classify religions as "natural" and "revealed," judging Mohammedanism and Christianity to be the only two religions claiming direct revelation from God.

(a) For example, H. Kraemer, "The Christian Message in a Non-Christian World."

(b) Hume in "The World's Living Religions" gives no less than twelve ways to classify religions, among which is the "natural and revealed" classification.

(2) In another place Hume says: "Every one of the eleven living religions in the world has made the claim of possess-

ing divinely saving truth, not merely man-made nor even man-discovered."

Hume "W.L.R. p. 261.

(3) Evidences for revelation in scripture.

(a) "Thus saith the Lord." Isaiah 7:7.

(b) "God having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."

Hebrews 1:1-2a.

b. Science claims to be discovered through experiments and nationalization.

(1) "You have all heard it repeated, I dare say, that men of science work by means of Induction and Deduction, and that by the help of these operations, they, in a sort of sense, wring from nature certain other things, which are called natural Laws and causes, and that out of these, by some cunning skill of their own, they build up Hypotheses and Theories." *T.H. Huxley, "The Method of Science"*, requested from Pearce & Aryaratna *"Models of Comparative Prose."*

(2) The term, "Scientific method," is descriptive of one of the most valuable tools of research ever developed.

c. Thus there is a distinct difference between science and religion at the point of origin.

(1) Science is an upsurge of the intellect, religion is a downdraft of dogma.

C. A difference in medium.

a. The medium in which religion claims to work is the spirit.

(1) "God is a Spirit : and they that worship him must worship him in spirit and in truth." *John 4:24.*

(2) "Jehovah seeth not as man seeth ; for man looketh on the outward appearance, but Jehovah looketh on the heart." *I Samuel 16:7.*

(3) "Spirit" is a very broad term including belief, worship, and will.

(a) Some religions emphasize one of these aspects and others another, for example : Mohammedanism emphasizes belief, Hinduism, worship, Christianity, the will.

(b) This spiritual emphasis of religion finds manifestation in objects, but even in idol worship and Pantheism it maintains its spiritual identity.

b. Science claims the material world as its medium.

(1) This is well expressed in the definition of science given by W.C. Dampier-Wetham in the *Encyclopedia Britannica* : "For our purpose, science may be defined as, ordered knowledge of natural phenomena, and of the relations between them." *Article, "Science."*

(2) It is also expressed by Leopold Infeld in his book, "*The World in Modern Science*" : "Does science, with its changing pictures of the universe bring

us any nearer to reality? A host of physicists believe this to be the case. Put this way, however, the question encroaches upon the domain of the irrational, and upon the province of belief. Questions of this kind have no place in Physics."

c. Thus science and religion work in different mediums.

D. A difference in method.

a. Religion relies primarily upon the deductive method of reasoning.

(1) We have already quoted Huxley's famous statement concerning the philosophers of the middle ages, but it is apropos to our present discussion: "The business of the philosophers of the middle ages was to deduce from the data furnished by the theologians, conclusions in accordance with ecclesiastical decrees." T. H. Huxley's *"Essay on Science and Culture."*

(2) One of the noblest deductions in the history of the world occurs in the eighth chapter of the epistle of Paul to the Romans.

(a) "Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed serve the law of God, but with the flesh the law of sin.

There is therefore now no con-

demnation to them that are in Christ Jesus." *Romans* 7:24-8:1.

b. Science relies primarily upon the inductive method.

(1) "There is but one sure road of access to the truth, the road of patient co-operative inquiry, operated by means of observation, experiment, record and controlled reflection." *John Dewey*, "*A Common Faith*."

(2) "In pure science the technical methods are not regarded as an end in themselves, but merely as a means to the discovery of the nature of the phenomena under investigations. This is done by draining conclusions from the observations and experiments which the technical methods render possible." *Enc. Brit. Article "The Scientific Method."*

(3) Thomas was the scientist among the apostles.

(a) "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, we have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." *John* 20:24-25.

c. Thus we see the difference in the methods of science and religion.

- (1) Science experiments with complexity to reach a unity, religion accepts a unity to explain complexity.

E. A difference in object. (That is, primary object).

- a. The object of religion is to show us what to do with the world, how to use it.

- (1) "I am come that they may have life, and may have it abundantly."

John 10:10.

- (2) "I am the way, the truth, and the life." *John 14:6.*

- (3) It is the universal Christian belief that God became man in Christ Jesus in order to show us what God would have us do with a physical body and a finite mind.

- (a) "For I have given you an example, that ye also should do as I have done unto you." *John 13:15.*

- b. The object of science is to explain the world.

- (1) Scientists will not be content until they have discovered, understood, classified, and explained every natural phenomenon that comes into the ken of man.

- (a) This spirit has given us a new world of material comforts, has revolutionized the thinking of humanity, and stands as one of the great-

est progressive steps ever taken in the universe.

c. Thus we discover a difference in science and religion at the point of their objects.

(1) Science claims to tell man what he is; religion claims to tell him what he can be.

2. The overlapping of science and religion.

A. Any scientist or theologian will sense the fallacy of pressing the four contrasts given above too far. Science and religion overlap at many points.

a. Johann Wolfgang Von Goethe observing a broken sheep's skull in the old Jewish cemetery at Venice, noting the passage of bone into hone, and suddenly jumping to the conclusion of the vertebrate skull, saying, "The whole became plain," as Archimedes, feeling his body float, and leaping naked from his bath shouting, "Eureka," are strikingly similar to the apostle John entering the empty tomb on the first Easter morning, of whom it is written, "He saw, and believed".

John 20:8b.

(1) Even a scientist would have difficulty in saying which was revelation and which discovery.

b. A. H. Whitehead calls mathematics "Thought moving in the sphere of complete abstraction," and algebra, "A generalization of arithmetic." Almost every book on general science has a chapter on science and philosophy, and the

theologians of the Middle Ages worked out whole cosmogonies from the Bible.

(1) It is difficult to distinguish between the material and the spiritual realms.

c. There is a great liberal section of Church-men who are condemned for being too scientifically minded and are accused of having sold out to the devil, whereas D.S. Cairns in his book, "*The Riddle of the World*", says of the scientists, "They speak with a certainty that can be only called pontifical, of the incredibility of the older faith. No infallible Pope could be surer of his ground than they are."

(1) Thus while some clergymen preach the new science, some scientists proclaim the modern dogma.

B. Thus, although the differences between science and religion are plain enough in theory, there occurs a great overlapping in actual practice.

a. And it is precisely at these points of overlapping that science and religion clash.

(1) The scientist says, "the great difficulty in classification is the overlapping of species; he who would wed science and religion says, "The great difficulty in this union is the overlapping of dogma and discovery."

C. The problem is made more difficult because both science and religion are, by nature, totalitarian.

- a. Both vitally affect the whole man.
- b. Both also claim an almost divine authority: science claims the semi-divine authority of pure reason, while religion claims the wholly divine authority of almighty God.

III. Conclusions and comments.

1. Thus we see a few of the similarities and contrasts of science and religion, we feel we know why they clash, now let us repeat our devotional text and pursue our study through the next three lessons to try to reach a workable solution.
-

FIRST YEAR, CHAPTER IX

LESSON II

A Brief History of the Problem.

Devotional : "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

Romans 12:2.

Pray that we may understand the world, in order that we may use the world for the betterment of man and the glory of God.

Lesson Aim : To try to get a grasp of the history of the conflict between religion and science, that we may understand the present and see to the future.

Procedure :

I. Introduction.

1. The briefest survey of the history of science serves to show two characteristics.

A. History immediately falls into three periods.

a. Science previous to the rise of the Roman Empire.

b. From the rise of Rome to the 17th Century.

c. From the 17th century to our modern time.

B. The struggle between science and religion cannot be considered apart from another opponent, it is a three-cornered fight, and may best be understood on the old trichotomous (three nature) theory of human nature.

- a. The struggle for *physical* domination.
 - (1) As represented by the great empires and wars.
- b. The struggle for *spiritual* domination.
 - (1) As represented by the religions.
- c. The struggle for *mental* domination.
 - (1) As represented by the great ages of intellectual and scientific ascendancy.

2. For the purpose of this study we shall take the scientist as our companion and become a "reporter" in the ranks of science.

II. Science, previous to the rise of the Roman Empire.

1. The origins of science.

A. "The beginnings of physical science are to be sought in the slow and unconscious observation by primitive races of men of natural occurrences, such as the apparent movements of the heavenly bodies, and in the gradually acquired mastery over the rude implements by the aid of which such men strove to increase the security and comfort of their lives."

Enc. Brit. Article, "Science."

a. In the earliest stages of development, anthropomorphic or mythological explanations were given for any capricious event, and thus must have arisen the nature worship of the Vedas, the "*Pantheons*" of Greece and Rome, and the worship of animals as in early Egypt and even in modern India.

- (1) This brings into bold relief the amazing spiritual step taken by the Jews when they took God out of nature and placed him above it as creator, sustainer, and redeemer.

B. Early sciences and their discoveries.

a. Astronomy.

- (1) The movements of the heavens could not be overlooked and the orientation of ancient monuments : the pyramids, stonehenge, the observatories of India, show a surprising knowledge of the movements of heavenly bodies.
- (2) In the three centuries between Thales 580 B. C. and Aristarchus 280 B. C., Anaximander and the Pythagoreans reached the conclusion that the earth is a sphere which possesses its own motion.

b. Physics.

- (1) Empedocles (450 B. C.) discovered the rudiments of an atomic system, which was developed by Leucippus and Democritus, but was finally driven into the realm of speculative deduction and spoiled.

c. Mathematics.

- (1) Pythagoras and his pupils discovered the famous theorem, "The square of the hypotenuse of a right angled triangle is equal to the sum of the squares of the other two sides."
- (2) Euclid (300 B. C.) in the school of the great Museum at Alexandria, devel-

oped a system of geometry so logical that it still forms the text-book of some English schools.

d. Geography.

- (1) Eratosthenes (200 B. C.) of Alexandria, by an ingenious calculation, measured the size of the earth and computed its diameter to be 7850 miles. He missed it by only 50 miles.
- (2) Pytheas sailed from Gibralter into the North Sea and was the first civilized man to hear of the mysterious island of Thule. (Iceland). He discovered the influence of the moon on tides.
- (3) Eratosthenes also wrote a geography book in which he had a map laid out according to latitude and longitude.

e. Medicine.

- (1) Through the vivisection of condemned criminals in the medical school at Alexandria in Egypt, the nervous system was discovered and the brain was shown to be the centre of the nervous system.

C. This brief survey can give only a few of the major discoveries which were made in pre-Roman days, but it is enough to astonish us.

a. Three main reasons might be laid down as hindering even further discoveries.

- (1) The unscientific attitude of the average man.

General ignorance almost inevitably condemned any new discovery and many times the discoverer was ridiculed or persecuted.

(2) The lack of instruments.

Without the aid of compass, telescope, microscope, or any of the universal scientific instruments of our day, these discoveries were made.

(3) The deductive method.

Explanation, not understanding, was the aim of early science so classification and experimentation were neglected.

III. From the rise of Rome to the 17th century.

1. This period can be dealt with very briefly, it was dominated by two absolute dictatorships.

A. The Roman Empire.

a. The Roman Empire may be said to have started in the period from 200-150 B. C. for in this 50 years all three of the great empires, which rose out of the Empire of Alexander the Great, fell to the Romans.

1. Macedonia at the battle of Cynoscephalae in 187 B. C.

2. The Seleucid Empire at Magnesia 190 B. C.

3. Egypt acknowledges herself a vassal of Rome 168 B. C.

b. This empire ruled the then known world until the fifth century A. D., when the barbarians over-ran it.

1. During this time science practically disappeared, absorbed into the business of building and governing an empire, then neglected as that empire degenerated into luxurious immorality.

(a) Lucretius (C 75 B. C.) stumbled upon the germs of a nebular hypothesis and a theory of natural selection, but as H. G. Wells says, "The true figure to represent the classical Roman attitude to science is not Lucretius, but that Roman soldier who hacked Archimedes to death at the storming of Syracuse."

"Outline of History."

B. The Roman Catholic Church.

a. The degenerate Roman Empire was no match for the hardy barbarians of the north and east and fell an easy prey to the Vandals, the Goths, and the Franks, but another domination arose.

(1) "In the days after Alaric had plundered Rome, and earthly government seemed to totter, Augustine wrote a great treatise which he called, "The City of God," meaning the government of God.....But this invisible kingdom was after all hardly distinguished by Augustine from the visible organized Church. To the authority of the Church, all believers were urged by Augustine to submit without reservation. In the teaching of Augustine, therefore, the Church gained complete control over the beliefs of men...Thus

ended all intellectual liberty in the ancient world."

J. H. Breasted,

"Ancient Times." p. 699.

- (a) This quotation well expresses the spirit of the Middle Ages. The Church controlled and men believed as they were told. Not until the Renaissance and the Reformation beginning in the fifteenth century was this domination broken.
2. During the 17th centuries from the beginnings of the Roman Empire to the Renaissance, science was literally driven in the deserts.
- A. The advancement of science during the Middle Ages was carried on by the Arabs.
- a. A group of great universities grew up at such centres as Baghdad, Cairo, and Cordoba.
 - b. Algebra is practically an Arabic creation and they also advanced trigonometry.
 - b. In physics, they invented the pendulum and did work in optics.
 - d. They had considerable knowledge of astronomy, knew the angle of the elliptic and the precession of the equinoxes.
 - e. In medicine they used anaesthetics and performed difficult operations.
 - f. There was considerable advance in other aspects of science as well.
3. But even taking into account the advancement of science among the Arabs, the net result of scientific progress in this period is tragically small.
- IV. From the 17th century to our modern time.

1. This period naturally falls into two divisions.

A. The period of determinism.

a. With the revival of the study of the classics in the Renaissance and the liberating of the mind by the Reformation, there was a sudden tremendous advance in all aspects of natural science.

b. The 17th century.

(1) Within this period such men as Francis Bacon, Harvey, Kepler, Galileo, Descartes, Pascal, Huygens, Boyle, Newton, Locke, Spinoza, and Leibnitz.

(a) Some of these men are not scientists but they were part of this century and helped science by liberalizing thought.

(2) In this century the foundations of modern science were laid down.

(a) The inductive method of reasoning was championed by Francis Bacon, Galileo, Newton and Kepler and formulated the laws of motion and laid the foundation of physics, while Descartes, Pascal, and Leibnitz shaped higher mathematics.

c. The 18th century.

(1) A. N. Whitehead discerns two main movements in the 18th century.

(a) A growing materialism in scientific philosophy, and the beginning of a protest against this materialism in the romantic movement in England.

d. The 19th century.

(1) Biology assumed the ascendancy in the

19th century under Darwin and his followers.

- (a) The Theory of Evolution has changed our whole concept of man and has been one of the most controversial issues ever brought between science and religion.
- (2) The 19th century also saw further advances in the materialistic concept of nature.
 - (a) The world and even man became mere machines with no room for soul or spirit.
 - (b) "I have searched the human body from end to end and have never discovered a soul," was said to have been the attitude of one scientist.
- e. Thus the growing spirit of determinism (roughly the 17th, 18th and 19th centuries) caused the breaking away of science from the shackles of religious dogmatism and the overthrow of many of the fundamental beliefs of the Church concerning the physical world.
 - (1) "The dominating note of the whole period of three centuries is that the doctrine of materialism afforded an adequate basis for the concepts of science."
A. N. Whitehead,
"Science and The Modern World."

B. The period of indeterminism.

- a. Two great theories worked together to shake science loose from its ultra materialistic spirit of determinism.

(1) Einstein's "Theory of Relativity."

(a) The tremendous advance in instrumental design revealed discrepancies in measurement that had to be accounted for.

(b) Michelson's famous experiment with the interferometer demanded, and the minute bending of light, as it passed near the sun, proved Einstein's theory.

(2) The Quantum Theory.

(a) This theory broke down the certainty of measurement of the electron within the atom, made the electron similar both to a particle and a wave, and left either the position or the velocity of the electron indeterminate.

(3) "Thus in two directions—the quantum theory and relativity—recent science seems to be breaking away from the fundamental conceptions by which it has been guided since the days of Galileo and Newton."

Enc. Brit. Article, "Science."

(a) Both the macrocosma and the microcosma have now become indeterminate.

C. Scientists are now unwilling to predict just what sort of scientific world will be the outcome of this great shift from determinism to indeterminism.

D. This period has also brought science face

to face again with its old enemy "Dictatorship."

a. The exile of Dr. Einstein from Germany recalls the death of Archimedes at Syracuse.

(1) Science is now confronted with the same utilitarianism which characterized the Roman empire.

b. This is now having the strange effect of driving science and the Church into an alliance to face the resurgence of physical domination.

(1) "There comes a time when men must prepare to defend, not only their homes, but the tenets of faith of humanity on which their churches, governments and their very civilization are founded." Speech of President Roosevelt before Congress.

Jan. 4, 1939.

V. Conclusions and comments.

1. Thus we are able to see the interplay of the spiritual, mental and physical dominations of human life: the beginning of science among the Greeks, the crushing of science by Rome and the Church, the rise of science to dogmatism, the realization of indeterminism, the present rise of dictatorship, and the beating back of the church into front page news.

A. This prepares us for our next study.

FIRST YEAR, CHAPTER IX

LESSON III

*The Importance of Securing Good Relations
Between Science and Religion.*

Devotional : "Ye shall know the truth and the truth shall make you free." *John 8:32.*

Pray for this truth and this freedom.

Lesson Aim : To get clear in our minds the reasons for striving for a better relationship between science and religion.

Procedure :

I. Introduction.

1. Before opening our discussion, two fundamental assumptions must be recalled.

A. The secret of the salvation of humanity lies in the realm of the mental and the spiritual and not in the realm of the physical.

a. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." *Matthew 4:4.*

(1) Man is to be a God-guided brain, not a gut-guided brawn.

(2) The next great step for mankind to take is to realize that if physical desires are placed secondary to ideas and ideals, they can move easily and more efficiently be satisfied than if they remain the goals of life.

B. Science and religion, in the final analysis, have similar goals, both are seeking the general welfare and progress of mankind.

- a. Science begins on the outside of man, and by labouring to improve his environment, seeks to make his body more comfortable and more efficient, and his soul thereby more tranquil.
- b Religion begins from the inside and issues out through man's word and actions to improve his earthly relationships and his divine possibilities.
- c. The scriptures are full of this absolutely necessary union.

(1) Probably the greatest section of scripture dealing with this problem in particular, is James 2:4-24.

C. These two assumptions are well summed up by a quotation from A. N. Whitehead's book, "*Science and The Modern World.*"

- a. "When we consider what religion is for mankind, and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relations between them."

II. The importance of securing good relations between science and religion.

1. To solve the persistent evils of the world.

A. Race prejudice.

- a. Science ridicules race prejudice.

(1) "Race prejudice is but another name for ethnological ignorance."

(See, Second Year, Chapter III)

- b. Religion preaches brotherhood.

(1) "And Peter opened his mouth and

said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." *Acts 10:34-35.*

c. But the brute forces of the earth perpetuate fear and their own power by stirring up this horrible hatred.

(1) Only a synthesis of science and religion, knowledge and love can wipe out this evil.

B. Drudgery.

a. Science regards drudgery as absolutely unnecessary.

(1) H. G. Wells', "New race of slaves, the machines," can provide us not only with the necessities of life, but with countless new luxuries of which man has hardly dreamed, with a fraction of the labour which we now extend.

b. Every religion has made quiet contemplation and deep religious thinking a part of its very creed.

(1) "And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." *Mark 1:35.*

(2) *Luke 10:38-42.*

(a) Beyond a doubt, one of the major reasons for the lack of power in the Church today is the fact that ministers are overwhelmed by, "many things" and have no time for prayers in the desert place.

c. Yet because of man's selfishness and greed the "machine age" has been an age of fear and bloodshed, and drudgery still persists.

- (1) The scientific mind and the religious spirit can end the unyielding pressure of economic fear and loose us from the long hard hours of labour which now sap our strength and cramp our souls.

C. Fear.

a. Scientific planning can practically eliminate the basic fears of existence.

- (1) This was demonstrated by Joseph almost 4000 years ago as he planned for the "seven lean years", eliminating the fear of starvation from the land of Egypt.

- (2) The fear of disease and suffering is being minimized daily.

b. Religion bids us :

- (1) "Be not afraid for behold I bring you good tidings of great joy that shall be to all people." *Luke 2:10.*

c. But today, we are born, live and die in the changing shadows of fear and uncertainty.

- (1) Only the combined pull of science and religion, yoked together, can uproot this stumbling-block of progress.

D. And so we might continue listing evil after evil and demonstrating how science and religion can eliminate them, but there is something more.

- a. The strongest incentive to constructive political and social work for an imaginative spirit lies not so much in the mere hope of escaping evils as in the opportunity for great adventures that their suppression will open to our race."

H.G. Wells, "Outline of History."

3. To build a new world of righteousness and justice.

A. Science and religion possess the foundation-stones of the new world.

a. Freedom.

- (1) Freedom to think, to discover, to reject and to accept is the life-blood of science.

(a) From Copernicus, Tycho-Brabe and Galileo to Einstein this can be illustrated.

- (2) Freedom has always been the richest promise and the poorest reality of religion.

(a) Our devotional reading, "Ye shall know the truth and the truth shall make you free." *John 8:32.*

- (3) A new realization of this common necessity is greatly needed by both science and religion.

b. Truth.

- (1) The majesty of science is its unswerving search for truth.

(a) As nature abhors a vacuum so science abhors a lie.

- (2) Religion again speaks in our text,
"Ye shall know the truth, and the
truth shall make you free."

John 8:32.

- (3) And here we discover an amazing
paradox

- (a) Truth can be discovered, only
where freedom reigns, freedom can
only reign, where truth is discovered.

c. Universality.

- (1) We may call a man an outcaste or
racially inferior or a fool, but we can-
not loose him from the law of gravity.

- (a) "He hath disgraced me, and hind-
ered me half a million; laughed at
my losses, mocked at my gains,
scorned my nation, thwarted my
bargains, cooled my friends, heated
my enemies, and what's his reason ?
I am a Jew. Hath not a Jew eyes ?
hath not a Jew hands, organs, dimen-
sions, senses, affections, passions ?

W. Shakespeare, "Merchant of Venice."

- (2) In spite of wars, afflictions, threats
and persecutions 450 chosen Christians
of all nations gathered at Tambaram,
India in 1938, of all years, and talked
and communed together in the name
of Jesus Christ.

- (a) "For God so loved the world that
he sent his only begotten Son, that
whosoever believeth on him should
not perish but should have everlast-
ing life." *John 3:16.*

- (3) The new order must be a world order. Science and religion have grasped the principles of world order.

d. Service.

- (1) The discoveries of science have been taken over by the selfish and greedy and used for gain and power, but the true scientists from Hippocrates to our modern day have been men consecrated to the service and progress of humanity.

- (2) Christ's life was primarily a life of service.

- (a) Christianity seems unwilling to accept the full implications of this fact, and the "Social-gospel" as the service gospel is called fights a continual uphill battle.

- (b) Christianity needs to recognize this fact again: service will win where sermons fail.

- (3) Both Christianity and science regret the misuse of their discoveries and now is the time to unite a great program of unselfish service to all mankind regardless of rank, race or creed.

e. An optimistic faith in the rationality of the universe.

- (1) Science believes that underlying the mystery that surrounds us there is a fundamental unity, and its search for constants never ends.

- (a) It was this faith that led the early astronomers to defy the Church and open the mind of the world.

- (b) It was this faith that inspired Darwin.
- (2) Religion believes this too, though its constant is different from that of the scientist's.
 - (a) "By faith we understand that the worlds have been framed by the word of God." *Hebrews 11:3a*.
- (3) More than ever before, we need a re-establishment of our faith in the rationality of the universe. It is time for science and religion to speak as one on this issue.

III. Conclusions and comments.

1. Here, we feel the full force of the importance of securing better relations between science and religion, if these two great movements by their union can lift us from the evils that possess us and open our eyes to a new world of righteous progress then it is high time they joined hands and spake—but how?
 - A. It is this last question that we must try to answer.
-

FIRST YEAR, CHAPTER IX

LESSON IV

Conclusion—Some thoughts on securing a closer harmony between Science and Religion.

Devotional : "I am come, not to destroy, but to fulfil." *Matthew 5:17.*

"But even to us who know how far away
Those constellations burn, the wonder bides
That each vast sun can speed through the abyss
Age after age more swiftly than an eagle,
Each on its different road, alone like ours
With its own satellites; yet since Homer sang,
Their aspect has not altered ! All their flight
Has not yet changed the old pattern of the Wain.
The sword-belt of Orion is not sundered.
Nor has one fugitive splendor broken yet
From Cassiopeia's throne.

A thousand years
Are but as yesterday, even unto these.
How shall men doubt His empery over time
Whose dwelling is a deep so absolute
That we can only find Him in our souls."

Alfred Noyes, "Watchers of the Sky."

Pray for the sweeping transcendence that lifts
us above the pettiness of this life into the
sacred symmetry of God's all-pervading law of
love.

Lesson Aim : Regretting the ancient antagonisms,
but remembering the underlying harmony between
science and religion, it is now our duty to suggest
a means of reconciling and unifying these two
noble aspects of civilization.

Procedure:

I. Review.

1. Lesson 1. "The Problem."

A. Recall the differences between science and religion.

B. Remember how science and religion overlap.

2. Lesson 2. "The History of the Problem."

A. Recall the growth of science in pre-Roman times.

B. Remember the meagre scientific advance in the period from the rise of Rome to the 17th century.

C. Think again of the tremendous advance in science from the 17th century to our modern time.

3. Lesson 3. "The Importance of securing good relations between science and Religion."

A. Remember that good relations are imperative in order to escape the evils that beset us.

B. Remember also that upon the consummation of this union depends the birth of the new age.

II. Some thoughts on securing a closer harmony between science and religion.

1. Introduction.

A. The simplest, and yet the most misunderstood fact about this whole problem, is that there is and can be no antagonism between science and religion.

- a. It is a contradiction of truth to say that truth can be contradicted by truth.
- b. The misunderstanding and antagonism is between scientists and religious men, not between science and religion.
 - (1) This brings us back into familiar territory, and we begin to sense the solution, it must have something to do with a mistake. It does ! and our purpose is to discover, admit, and determine to rectify it.

2. The mistake of religion.

A. The fear of change.

- a. This criticism is almost invariably met by the statement, "God is the same, yesterday, today and forever," followed by a rapid retreat from the realm of the intellectual into an unassailable dogmatism based on belief.
 - (1) This method of answering fair criticism has earned for the Church an unenviable reputation for intolerance, and has lost for her many wise sympathizers and impatient young people.
 - (2) Three hundred years ago, the church felt that it could answer every question that could be asked about the universe, today the church, after centuries of defence and steady intellectual retreat, stands baffled and afraid.
 - a. First went its cosmogomy and astronomy under the irresistible observation and logic of the 17th century astronomers.

- b. Its chronology was wrecked by the geologists, biologists, and chemists.
 - c. Its anthropology and biology went down before Darwin and the theory of evolution.
 - d. Even to this day there are large sections of the church which refuse to yield, and consequently appear rather odd in the modern world.
- (3) The tragedy of the situation is not the fact that the old beliefs are gone, that is good for they have been replaced by theories that promise to lead us to the truth, the tragedy is, that because of its unwillingness to admit its errors and enter the search for truth, the church has antagonized science, lost the battle and been driven into a hopelessly weak intellectual position.
- a. The average church member clings to dogmatism because he is afraid to make decisions. Many people cling to the verbal inspiration of the scriptures. They shirk the responsibility of interpreting the Bible.
 - b. The church must learn from science how to face change and progress.
- (1) Science looks upon change, mistake or a clash of ideas, not as a disaster but as an opportunity for further discovery.
- a. As Michelson turned his interferometer athwart the earth's motion, and, to his astonishment, failed to see the expected shift in the wave-

bands, it did not shake his faith in science, it rather called forth the best minds in the field to explain why the bands did not shift.

b. If such a disagreement with a fundamental principle happens in the Church, there are rumors of heresy and schism.

(2) Science has imposed upon us the necessity of wondering.

a. Honest scepticism is no longer heresy, it is the very nerve of progress.

(3) Christ said, "Ye have heard it said...., but I say unto you...." *Matthew 5.*

a. It is this spirit of earnest study, honest interpretation, and frank avowal of the truth that we must seek to recapture.

(4) If we refuse to face change, then we are doomed, and we place ourselves under the condemnation of our Master when he said, "Wisdom is justified of all her children."

a. In other words, we move heaven and earth to rationalize our position, not because it is right, but because it is ours.

3. The mistake of science.

A. The fear of limitation.

a. The science of the early 20th century which is still being taught in many

colleges was essentially mechanistic in its viewpoint.

(1) This seems to contradict the fear of limitation for inexorable laws of a mechanistic universe are the supreme limitation.

a. Within the system limitation did reign, but the lack of limitation was in the scope of the system.

b. The mechanistic philosophy spread rapidly over the earth, fitting all phenomena into the system, ousting God from the earth and finally making it impossible for him to exist in heaven.

c. The result of this mechanism on the church was the growth and development of "Apologetics" and a series of sermons on "The Existence of God."

d. The result on the popular mind was to rob it of every moral and ethical certainty at a time when moral and ethical certainties were badly needed.

(2) We are still labouring under this mechanistic illusion, the churches are empty, the forces of evil are again rampant in the world and both science and religion stand aghast at the holocaust that constantly threatens us.

b. This fear of limitation also caused science to "go the limit" in scepticism.

(1) Scepticism, instead of being a tool of progress and a check on extremes,

became a merciless battering ram tearing to pieces every stable institution of civilization.

a. It became popular to be sceptical.

b. The word "de-bunk" was coined to describe the destroying of all the long trusted institutions of society.

4. Thus Science and religion are both to blame for the the problem that now exists and it is going to take the best of both to save civilization.

III. Conclusions and comments.

1. The situation today.

A. Persecution has struck the church deflecting attention from its weak intellectual position to its strong survival value.

a. The church has been stripped of many of its non-essentials and is being tested today at the point of its very fundamental principles of the sovereignty of God and the freedom of the human spirit.

(1) This bringing out the noble and admirable side of the church has made, for the first time in centuries, the nations openly side with religion.

(2) Never was the church in a better position to admit its mistake, set its house in order and regain the ear of the world.

B. Indeterminism has struck science.

a. Science has been robbed of the absolute basis of its mechanistic determinism and a new humility seems evident among the higher ranks of scientists.

- (1) Never was the time so opportune for science to admit its limitations and in a true scientific spirit seeking whatever help is needed, even from religion, in solving the world's problem.

2. The obvious solution.

A. At this point does not our solution begin to protrude itself into our discussion ?

a. We are deeply in need of a spirit of change on the part of religion and a spirit of limitation on the part of science.

- (1) Religion needs to become honestly sceptical of its long established creeds and forms, and to judge them frankly and openly—"ye have heard it said,... but I say unto you...."

- (2) Science needs to become sure of a few things, to cease its raging and tie up to something eternal—"I came not to destroy but to fulfil."

- (3) To use a metaphor from science, what science and religion need today is to be centrifugal on a strong string.

3. The implication.

A. Thus we have nothing to fear from the study of true science, rather it offers glorious opportunities for the advancement of the individual and the race.

(a) Let us study science, and know it, and then use it for the betterment of man and the glory of God.

First Year, Chapter X

My Attitude toward my Vocation.

Lesson I. "My Attitude toward work."

1. Introduction.
2. Labour—a disgrace or an honor.
 - A. In the past the orient has been widely known for its disdain of physical labour.
 - B. The honor and dignity of labour.

Lesson II. "A job as a vocation."

1. The meaning of a "job."
2. The object of a job.
3. The result of having a low objective in one's labour.
4. Is there a way out of this difficulty ?

Lesson III. "A Career as a vocation."

1. Introduction.
2. Some modern careers.
3. The meaning and danger of careers.
4. Careers and the Bible.

Lesson IV. "Conclusions, and a calling as a vocation."

1. Review.
 2. A calling as a vocation.
 - A. Introduction.
 - B. What does it mean to be chosen or called ?
 - C. What are some of these "calls" ?
 - D. The absolute essential of a call.
 3. Conclusions.
-

FIRST YEAR, CHAPTER X

LESSON I

My Attitude toward Work.

Devotional : "But Jesus answered them, My Father worketh until now, and I work." *John 5:17.*

Pray that the fear of work may be far from our hearts.

Lesson Aim : To remove the fear of work.

Procedure :

I. Introduction.

1. Our last five lessons have dealt especially with school and what the individual comes into contact with at school.

A. We have studied our attitude toward school and learning, friends, enemies, the other sex, and to science.

a. This is probably the order in which we generally discover these problems.

b. But there exists one more problem with which we must deal.

(1) School also introduces us to work.

(a) It is through the lessons and experiences of school that we discover what work we are best fitted to do, and it is generally in the higher classes that we choose a vocation.

B. But before we take up the choice of a vocation, there is an attitude we must consider and attempt to set right.

a. This is the widely prevailing attitude that hard work is a disgrace.

II. Labour—a disgrace or an honor.

1. In the past the orient has been widely known for its disdain of hard physical labour.

A. India and China have been especially known for this attitude.

a. Although this strange idea is dying out, remember that it has been bred and taught into many of the students we teach and to break it down means to increase the personal happiness of our students as well as hasten the coming of the new India.

B. Some reasons for this attitude.

a. Probably the deep underlying cause is the climate.

(1) In a hot climate, the man who works hard wears out quickly, whereas those who take things a bit easier live longer.

(a) This is especially true of Africa and India, not so much of China which is in a cooler climate.

(2) Undoubtedly the greatest cause, however, is the highly stratified society which is traditional in the Eastern countries.

(a) India's caste system makes certain jobs the badge of certain castes and to be caught performing these tasks is to endanger our rank in the eyes of society.

(b) In China something of the same attitude prevails. When a Chinese saw an Englishman come in hot and

sweating from tennis, he said, "Surely you could get a servant to do that for you."

C. Some forces tending to break-down this attitude.

a. Undoubtedly, the greatest factor in the break-down of this idea is the industrial revolution of the West.

(1) Unhampered by a killing climate or an iron bound caste system, believing in the maximum, "Hard work and long hours pay," and urged on by the sudden expansion of scientific knowledge and mechanical invention the West has built her whole civilization on the worker.

(a) America grew up on the foundation of work, for, in the early days, land was free and a man's fortune was as great as he cared to work and produce.

(b) Europe, especially England developed industry to sell goods to the dominions.

(c) The country that has exalted the worker most highly is Soviet Russia. In Russia, the worker is supposed to rule the land: the "Dictatorship of the Proletariat" is the popular term for it. If true Communism were transferred to India, it would not be the Zemindar or Brahmin who ruled, but the farmer and the thela-man.

b. Another great factor in breaking down the antipathy to labour in the Orient is that both on the eastern and the western boundaries of the orient are tiny little countries which are historically and currently famous for industry and resourcefulness.

(1) In the east is Japan, which has caught the spirit of the modern industrial development of the West and has, almost over-night, become one of the most highly industrialized countries in the world.

(a) By militaristic and economic aggression, Japan is steadily driving the West out of the Orient and is awakening the nations of the Orient to the fact that they must industrialize or forever remain submissive markets either to the West or to Japan.

(2) On the Western border of the Orient is Palestine, ancient home of the Jews who are traditionally the symbol of trade and industry.

(a) The manufacturing and trading instincts of the Hebrews are traceable all through Scripture :

Genesis 4:22.

I Kings 10:11 and 22.

Amos 8:4-6.

(b) Every Jewish child had to learn a trade :

Mark 6:3—Christ's trade.

Acts 18:1-3 Paul's trade.

(c) The Jews have been the manufacturing and trading experts of nearly all ages. Karl Marx the father of Communism, the gospel of the worker, was a Jew. In almost every nation of the West many of the leading capitalists are Jews.

(3) Thus in the past these two little nations have had their influence, but their influence today through Japanese trade and communistic propaganda is infinitely greater.

2. The honor and dignity of labour.

A. However, primarily out of Palestine came another conception of labour which conception has formed the basic philosophy of western labour, especially in the United States.

a. Jesus Christ, born of the labouring class, learning and practising his task, gave a new dignity and honor to labour which has persisted to this day.

(1) Jesus did not reject labour, nor look down upon it, he accepted it as an integral and desirable part of the social order.

(2) Whereas very few of his parables were taken from rich and courtly sources, many of them are from the fishing boats, the sheep-folds, the fields of grain and other scenes of human toil and healthy work.

(a) Matthew 13:18f. (Sower)

(b) Matthew 13:47f. (Fishers)

(c) Luke 15:3-7 (Shepherds)

(d) John 15:1-7 (Vineyards)

(3) Some of Jesus' statements concerning labour are worthy of notice.

(a) "My Father worketh until now, and I work." *John* 5:17.

(b) "The laborer is worthy of his hire." *Luke* 10:7b.

(c) "Labour not for the meat which perisheth." *John* 6:27.

E. Here then is the true dignity of labour, not dread of labour, no disdain, but an active joy in work both for the reward it brings and more for the strength and peace of mind which accompanies the reward.

a. Labour is a part of the primeval curse, (see *Genesis* 3:17-19), but as A. S. Hardy has said, "Work is a great blessing, after evil came into the world, it was given as an antidote, not as a punishment."

b. "No race can prosper 'till it learns that that there is as much dignity in tilling the field as in writing a poem." This was said by Booker T. Washington, an American negro.

III. Conclusions and comments.

1. Thus we see a few of the forces tending to break down the disdain of hard labour and to exalt the man who works.

A. Let us now proceed to study some attitudes which we may assume toward labour.

FIRST YEAR, CHAPTER X

LESSON II

A Job as a Vocation.

Devotional : "Labour not for the meat which perisheth." *John 6:27.*

Pray for a right attitude toward our task.

Lesson Aim : To discover the meaning, object, and effect of considering labour as a job.

Procedure :

I. "The meaning of a job."

1. In the early days of civilization, humanity was, no doubt, more individualistic than in modern times and every man made whatever he needed for himself.

A. This is still true in pioneer enterprises and in backward areas.

2. Probably the earliest division of labour was between man and woman, the woman doing the household labour and the man doing the hunting and fighting.

3. Out of this primitive division undoubtedly grew other divisions.

A. It was shortly discovered that one man was qualified, either by talent or experience to do one particular piece of work better than others.

a. The division of labour is discoverable in the earliest Bible stories.

(1) Cain and Abel. *Genesis 4:2b.*

(2) The sons of Lamech. *Genesis 4:19-22.*

(3) Such illustrations reveal to us a highly developed society with a long history back of it.

(a) J H Breasted dates this division of labour in the Late Stone Age 8,000 to 10,000 years B. C. with at least 40,000 years of primitive development before that.

4. Out of such ancient beginnings arose the vast and complex divisions of labour upon which present day civilization is built.

A. Today, it takes the combined efforts of hundreds of people all over the world to produce the common necessities of life, whereas formerly one man produced all he and his family used.

5. But before we can properly define a "job" we must recognize another principle of economics besides the division of labour.

A. It was only when some men, who had amassed enough wealth, stopped working and began to pay others to do their work, that what we know as "jobs" were born.

B. Formerly men had traded in kind, that is, one article was exchanged for another article, but with the birth of capitalism articles and men were subordinated to the medium of exchange called money.

a. Under this system, men began to work for money and to be paid in money.

6. Thus we may define a job as a piece of work done for hire or profit.

A. Having now defined what we mean by a

job let us proceed to study the object of such work.

II. The object of a job.

1. It is obvious from the above definition that a job has a two-fold object.
 - A. For the manufacturer-employer, the object of a job is to produce merchandise.
 - a. It is his desire to produce the most merchandise for the least expenditure.
 - B. For the worker-employee, the object is to get the highest pay possible, the quality and quantity of the work dependent only upon the desire to keep the job.
 - a. The worker wants to get the most pay for the least work.

III. The result of such a situation.

1. Such antagonisms strike a hard blow at individual moral and at business ethics.
 - A. The employer struggles within himself, torn between the desire for profit and the conscientious urge to be fair with his employees.
 - B. The employer also struggles with the labourer trying at once to reach maximum production and minimum pay.
 - C. The labourer struggles within himself, torn by the desire to do as little as possible and the creative urge to be an artist at his trade.
 - D. The labourer struggles with his employer trying at once to receive maximum pay and secure minimum production.

E. Of course, there are many business concerns where a fair and equitable balance is maintained, but the widespread prevalence of labour troubles shows an underlying unrest and indicates that either the manufacturer or the labourer or perhaps both is being unfair.

2. Also a sense of insecurity is inevitable.

A. The manufacturer is insecure and is constantly gauging his workers attempting to stay on the border line between satisfaction and rebellion.

B. The worker is insecure and is constantly gauging the "boss" as to how much or how little he will stand.

3. Out of these antagonisms and insecurities are growing the labour troubles and the widespread unhappiness that seems to be breaking down the moral fibre of humanity today.

IV. Is there a way out ?

1. It is obvious that by far the majority of the work done in the world is job work of the type we are describing.

A. It is also obvious that since society is built upon this type of work, we cannot now very well do away with it, when we graduate from school we will probably take jobs such as these.

2. Matthew 20:1-16 seems to us to yield the only sane answer and workable solution to those who would seek the proper attitude toward a job.

A. To the worker, Christ here gives the advice : be content with the wages you agreed to work for.

- a. Hereby, Christ sought to eliminate covetousness.
 - (1) "Labour not for the meat which perisheth." *John 6 27.*
 - (2) "What shall it profit a man if he gain the whole world and lose his own soul?" *Matthew 16:25*
- b. This also strikes a blow at jealousy and attempts to establish brotherhood.
 - (1) It takes away the desire for money as a goal of life and puts love of one's fellowmen in its place.
 - (a) If the workers who had worked all day had really loved their brethren they would have rejoiced at their good fortune rather than expressing their own greed.
- c. A growth in contentment, not organization, agitation, and battle is the greatest thing a worker can develop.
 - (1) One of the noblest illustrations of such a worker is Brother Lawrence of Lorraine in France. Being converted to Christianity, he decided to do all his work as if it were God's work so that, "a kitchen and an altar were as one to him" (Brother Lawrence" Fleming H. Kerell Co. *p. III.*
 - (a) Probably the sentence which best describes Brother Lawrence is as follows, "That our sanctification did not depend upon changing our works, but in doing that for God's sake which we commonly do for our own." "Brother Lawrence" *p. 16*

- (b) This poor simple monk discovered the secret of a happy life and the almost magic formula for changing drudgery into a great adventure.
- B. But one cannot stop at this point, it would be unfair and injustice would result, there is also a message to the employer in this parable.
 - a. Generosity, not justice, is to be the rule for employers.
 - (i) Probably the labourers who worked only a short time were the meek who did not brag upon themselves in order to get the job, or perhaps they had suffered an accident which prevented them applying, or perhaps they were weak and could not stand the heat of the day.
 - (a) Regardless of the reason for it we can be certain that, in the parable, the employer saw that they needed the money badly, and he was generous instead of merely just.
- C. In other words Christ is asking both the employer and the employee to live above the border-line of bickering.
 - a. It is certain that in society as it now is, greed and dissatisfaction are going to try their best to prolong the struggle between the employer and the worker.
 - (1) It is also certain that the noble hope of the individual to escape this ceaseless struggle is to rise above it by his own integrity. To that end, this lesson is dedicated.

V. Conclusions and comments.

1. Thus we see the meaning, object and result of job-work as we understand it today.
2. We also see that there is a great moral anchor to which we can cling to keep from slipping into a heartless and unending battle for our rights.
 - A. For the employer, that anchor is: generosity is nobler than justice.
 - B. For the labourer, that anchor is: contentment is nobler than covetousness.
3. An explanatory note must needs be added. It would be unwise to conclude that there should be no organization for the prevention of social injustice such as labour unions and the like. In such a world as we now live in such organized agitation is many times justified and desirable.
 - A. Admitting the possible need of such weapons, it is undoubtedly true that the Bible teaches that the Kingdom of God is to be built upon the living stories of a positive idealism rather than the dead ashes of perpetuated antagonisms.
 - a. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal, for where thy treasure is, there will thy heart be also."

Matthew 6:19-21.

FIRST YEAR, CHAPTER X

LESSON III

A Career as a Vocation.

Devotional: "Now there are diversities of gifts, but the same spirit. And there are diversities of administration, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. *I Cor. 12:4-6*

Pray that we may develop and use whatever talents lie within us.

Lesson Aim: To seek the meaning and use of our talents.

Procedure:

I. Introduction.

1. A second way of looking upon labour is not as a job to secure money but as a career.

A. The word career comes from the Latin word "carrus" meaning, car, and career literally means, to be rushed along by the carriage road in contrast to the slow plodding of pedestrians.

B. In its wider meaning, however, the word career has come to mean the development of an outstanding talent.

a. It is in this sense that we will use the term in this lesson.

II. Some modern careers.

1. According to the definition given above, almost any work might become a career and that is just what we find today, there are many different types of careers which those so talented may choose.

- A. There are literary careers, such as creative authorship, journalism and the like.
 - B. There are business careers, such as building up one's own business or rising to the administration of a corporation.
 - C. There are careers in music, stage careers, careers in sculpture and painting.
 - D. In fact just as we have said, any work may become a career if its pursuit means the development of a cherished talent.
2. This leads us to the center of our discussion of work as a career.

III. The meaning and the danger of a career.

- 1. A career is essentially individualistic.
 - A. A career is chosen on the basis of a talent which an individual possesses.
 - a. In the early days of the Christian Church because of the great works done by Christ and the apostles, everyone in the Church coveted spiritual gifts or talents and the church was almost wrecked by the people's urge for self-expression.
 - (1) In the twelfth chapter of First Corinthians the Apostle Paul deals with this problem and tries to give direction concerning these gifts.
 - (a) "For to one is given through the spirit the word of wisdom, and to another the word of knowledge, according to the same spirit, to another faith in the same spirit, and to another gifts of healings, in the

one spirit, and to another workings of miracles, and to another prophecy, and to another discernings of spirits, to another diverse kinds of tongues, and to another the interpretation of tongues." *I Cor. 12:8-10.*

B. A career is the discovery, the development, the expression and the possession of an individual.

a. This self-discovery, self-development, and self-expression of a talent is an almost irresistible temptation to selfishness, and many fine careers are ruined by becoming the ultimate in egotism.

(1) For this reason many geniuses or highly talented people, seem queer or odd.

(2) We speak of the "ontistic temperament," meaning the oddity or instability of those who have spent much time and money on themselves in order to develop certain talents.

(a) It is for this reason that the choir is known as the minister's "great diplomatic problem." It is at the same time made up of the most talented and the most temperamental people in the church.

C. The individualism of a talented person is emphasized if the talent is so highly developed as to raise the person above the group and single him out.

a. The loneliness of great thinkers or of an outstanding genius is almost proverbial.

- (1) Many sermons have been preached on the loneliness of Christ and his inability to find another mind so keen or another spirit so deep with whom he could commune.

D. This inevitable individualism is at once the glory and the danger of the career person.

- a. It is astonishing how often this subject recurs in the Bible.

- (1) In the divine providence that guided the recording of scripture it was surely foreseen that the greatest force in the building of the Christian Church was to be the individual personality.

- (2) It is therefore to the Bible that we turn for light on the proper attitude toward work as a career.

IV. Careers and the Bible.

1. The Bible is essentially a record of careers.

- A. From Adam through Noah, Abraham, Jacob, Joseph, Moses, Joshua, Samuel, David, Solomon, and the Prophets, to Jesus Christ, then on to Paul; the family, the nation and the church is almost always dominated by a tremendous personality, be it good or bad.

- a. The general teaching of the Bible is that we should make careers of whatever work it is our lot to do. The highly publicized career may be open only to a few but the Christian career is open to all.

(1) This is nowhere better illustrated than in the parable of the talents (Matthew 25:14-30) or the pounds, as it is called in Luke (Luke 19:11-27).

(a) In these parables the men are given according to their ability, expected to reproduce according to their ability and rewarded according to their ability.

(b) For us, the lesson is that a career does not depend upon inherited talent but upon the spirit in which we do our work. What then is the spirit in which we should do our work ?

2. The Bible teaches that, to be blessed, a career must be dedicated.

A. Since the essence of a career is individualism, self-centering and loneliness, the obvious way to escape the curse of selfish egotism is to dedicate that career to the service of God or our fellowmen.

a. Schumann-Heink, one of the greatest singers that ever lived, during the world war travelled from army camp to army camp singing and bringing cheer to fearful and homesick soldiers. She could have made millions by singing in big concerts, but she dedicated her talent to the service of others.

(1) This is what Christ means when he said, "He that loseth his life for my sake shall find it." *Matt. 10:39.*

(2) If you would truly live, lose your life

in serving your fellowmen and through them, God.

B. It is this dedicating of our gifts to our fellowmen and through them to God that Paul is dealing with in *1 Corinthians 12, 13 and 14.*

a. The Corinthian church seems largely to have been made up of Gentiles (*Ch. 12:2*). Since many spiritual gifts had been manifested by the Jewish apostles and missionaries, these gentiles naturally felt that in order to demonstrate their zeal they too must bring forward these gifts. To offset this general manifestation of gifts, the gifts were classified according to honor and value. Much jealousy and bickering ensued.

(1) There are four steps in Paul's answer.

(a) In chapter 12 Paul allows their classification to stand, but points behind the classification to the unity of spirit that binds the church together.

(b) Chapter 13, Paul calls, "a most excellent way." It is the way of love. Love is the greatest, "Love never faileth." Prophecies, tongues and all other gifts shall go but loving service to man and God is the greatest thing in the world.

(c) In chapter 14:1-25 Paul chooses the greatest gift. Love is greatest, but if we must have gifts, then prophecy is the greatest of these gifts,

since it is understood and since it edifies the church.

(d) Finally (14:26-40) Paul appeals to common decency and decorum, "Let all things be done in order."

b. Here then is Paul's answer to those who wish to build careers on their talents.

(1) Exercise every talent.

(2) Desire the greatest talents.

(3) But the "most excellent way" is dedication to service through love.

V. Conclusions and comments.

1. Thus we see that a second way of looking at one's work is to look upon it as a career.

A. Are you talented, have you been blessed with the gift of song, or poetry, or some other extraordinary ability? If so then use it.

2. Secondly, we conclude that the very extraordinariness of people with outstanding talents makes them particularly susceptible to egotism and selfishness.

A. In your use of your talent, escape this curse by dedicating your talent in loving service to men and God.

FIRST YEAR, CHAPTER X

LESSON IV

A Calling as a Vocation.

Devotional : "And he saith unto them, Come ye after me and I will make you fishers of men."

Matt. 4:19.

O Master, let me walk with Thee
In lowly paths of service free,
Thy secret tell, help me to bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear winning word of love,
Teach me the wayward feet to stay,
And guide them in the homeward way.
Teach me Thy patience, still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
In hope that sends a shining ray
For down the future's broadening way,
In peace that only thou canst give,
With Thee, O Master, let me live.

*Washington Gladdon,
From the "Church Hymnary."*

Pray for this noble dedication.

Lesson Aim : To study the "calling" as a vocation and to conclude concerning an individual's attitude toward a vocation.

Procedure :

I. Review.

1. Lesson 1. "My Attitude toward Work."
 - A. Labour, a disgrace or an honor.

2. Lesson 2. "A Job as a Vocation."

- A. The meaning of a job.
- B. The object of a job.
- C. Remember the result of the two-fold object of a job.
- D. Recall the wayout of the difficulty.

3. Lesson 3. "A Career as a Vocation."

- A. Think again of some modern careers.
- B. Remember the meaning and the danger of a career.
- C. Study again the Biblical attitude toward careers.

II. A calling as a vocation.

1. Introduction.

- A. We have studied a job as a vocation, finding that its object is to make money, its almost inevitable result is antagonism and uncertainty, unless generosity and contentment are developed.
 - B. We have observed how the individualism of a career easily tends toward selfishness unless it is dedicated to the service of man and God.
 - C. We now come to the study of a special type of vocation, generally open only to a few who feel themselves chosen or called.
 - a. What is the meaning of being chosen or called ?
2. What does it mean to be chosen or called ?
- A. The best place to study this attitude toward life work is in the writing of the Old Testament Prophets.

- a. "Then answered Amos, and said to Azariah, I was no prophet, neither was I a prophet's son, but I was a herdsman, and a dresser of sycamore-trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel."

Amos 7:14-15.

- (1) These are the words of the call of Amos who lived in Palestine about 750 B. C.

- b. In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is Jehovah of hosts, the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, Jehovah of hosts.

Then flew one of the seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar, and he touched my mouth with it and said, Lo, this hath touched

thy lips, and thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord saying, Whom shall I send and who will go for us ? Then I said, Here am I, send me." *Isaiah 6:1-8.*

(1) These are the words of Isaiah telling of his call to go and speak the truth to his nation. Isaiah lived sometime during the seventh century, B. C., was a widely known man in his day, and is one of the greatest of the ancient prophets.

c. "Now the word of Jehovah came unto me saying, Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb I sanctified thee, I have appointed thee a prophet unto the nations. Then said I, Ah Lord Jehovah ! behold, I know not how to speak, for I am a child. But Jehovah said unto me, Say not, I am a child, for to whomsoever I shall send thee thou shalt go, and whatsoever I command thee thou shalt speak. Be not afraid because of them, for I am with thee to deliver thee, saith Jehovah. Then Jehovah put forth his hand and touched my mouth, and Jehovah said unto me, Behold, I have put my words in thy mouth, see, I have this day set thee over the nations and over the Kingdoms, to pluck up and to break down and to destroy, and to overthrow, to build and to plant. *Jeremiah 1:4-10.*

(1) These are the words of the call of

Jeremiah who lived in Palestine around 600 B. C.

d. From these three illustrations we are able to get at the meaning of a calling.

(1) The calling is done by some force outside of us.

(a) This may be God, as in the case of these prophets, or it may be human need of suffering.

(2) There is always a feeling of inability on the part of the one called.

(a) The task seems so big, the obstacles so great, and the responsibility so overwhelming that the receiver of the call is fearful of his own weakness.

(3) The call disregards personal preferences, handicaps, talents and all else that men count essential to success.

(a) "And at that season, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

Matthew 18:25.

(4) Thus we might say that a call is an inner impulse to do good regardless.

(a) What are some of these calls ?

3. What are some of these calls ?

A. There are thousands of Christian ministers and missionaries all over the world who are trying to live up to what they believe to

have been calls to service. These occurred earlier in their lives.

B. There are many social workers and reformers who are convinced that they have been selected to do certain tasks.

C. A great many doctors feel that the inner impulse has driven them into medicine when they might have chosen some other profession.

4. The absolute essential of a call.

A. There is one essential, but it is an absolute one.

a. That essential is sincerity.

(1) "And as they went on the way, a certain man said unto him, I will follow thee whither-so-ever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heavens have nests, but the Son of Man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Leave the dead to bury their own dead, but go thou and publish abroad the Kingdom of God. And another also said, I will follow thee, Lord, but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No Man, having put his hand to the plow and looking back, is fit for the Kingdom of God."

Luke 9:57 62.

- (a) These men were all insincere. They heard the call, but they were unwilling to sacrifice.
- (b) That will not do ! If your vocation is to be motivated by a call, you must be absolutely sincere, must be willing to pay the price.

III. Conclusions and Comments.

- 3. Thus our first general conclusion for this series of lessons is that labour is a dignity and an honor, not a disgrace or a drudgery.
 - 2. Secondly, we see that there are three ways of looking at our vocation.
 - A. We may look upon it as a job.
 - B. We may build a career.
 - C. We may answer a call.
 - 3. From our whole study it is inevitable that we conclude that whatever the type of vocation we choose, our happiness and the happiness of those around us depends upon the contentment, or the unselfishness, or the sincerity with which we make our choice.
 - A. Go now ! Take your life work seriously. What do you choose to be or to do ?
-

First Year, Chapter XI

My Attitude toward Nationalism and My Nation.

Lesson I. Nationalism.

- A. The meaning of nationalism.
- B. The origin of nationalism.
- C. Christ's solution of the problem of nationalism.

Lesson II. We should be Thankful to our Nation.

- A. We thank Mother India.
 - a. Of the past.
 - b. Of the present.
 - c. Of the future.

Lesson III. We should be Justly Critical of our Nation.

- A. Why be critical ?
- B. How should we be critical ?

Lesson IV. Conclusions.

- A. Review.
 - B. True patriotism.
-

FIRST YEAR, CHAPTER XI

LESSON I

Nationalism.

Devotional : "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." *I Peter 2:9.*

Pray to be a part of this divine nationalism.

Lesson Aim : To study the meaning and origin of nationalism.

Procedure :

I. The meaning of nationalism.

1. Of all the difficult words in the world to define, probably none is more difficult of definition than the word nation.

A. There is really no unifying principle to which one can point as being characteristic of all nations.

a. Nations are not necessarily unified geographically.

(1) Considering the natural divisions of the world, one might expect the location of mountain ranges, oceans, and rivers to be the national determinants.

(a) A glance at almost any of the continents, however, will serve to show that, although geographical features have had some influence, yet national boundaries have been repeatedly redrawn without consideration for geography.

(b) Of all geographical units suitable for nationalism India is probably

the most suitable, yet some believe that, if the British withdrew, India would fly into many parts and would fast become a second Europe.

b. Nations are not unified racially.

(1) About the only nation in the world that can claim even a semblance of racial purity extending back to antiquity is the Jewish race.

(a) If Hitler succeeds in purifying Germany of foreign blood, then Germany will become the modern Israel.

c. Nations are not unified linguistically.

(1) India has dozens of languages, so does America. No basis for nationalism can be found in linguistics.

d. Nations are not unified culturally.

(1) The culture of India is a hodge-podge of Dravidian, Mongolian, Islamic and English elements.

(a) In India, culture is proving to be a divisive rather than a unifying element.

(2) The culture of the U. S. A. is also a hodge-podge made up of contributions from many nations.

(3) Under culture is included religion which again is many times a hodge-podge, and may be either divisive or unifying.

e. The only logical conclusion which one can draw from these facts is that nations are the creations of blind chance.

(1) This is political indeterminism, and it cuts at the roots of age-old traditions we may not like it, but we can't deny it.

(a) This political indeterminism is nowhere better observed than in our devotional reading. Notice how Peter fumbles for words in attempting to define the Kingdom of God.

"An elect race," but that did not include enough as Peter himself had converted Gentiles; "a royal priesthood," but religion and culture did not include enough, for Christianity early assimilated elements of Semitic, Latin, and Greek cultures; "a holy nation," but nationalism could not answer for Peter, for what nationality was Jesus—a Jew, a Galilean or a Roman? Finally, in desperation, Peter is forced back upon the word "people" as being a generalisation big enough to include his idea.

B. Some definitions of a nation.

a. Dr. P. K. Moon in his "*Syllabus On International Relations*" (Macmillan, 1925) begins his book by observing how difficult it is to define "nation" and "nationalism," then proceeds to give several definitions.

(1) "A nation, power or sovereign state is defined (popularly) as a government possessing supreme political power over a definite amount of territory,

or a people having such a government.

Moon, page 1.

- (2) "In diplomacy and international law—
(a nation is) an independent country
or sovereign state."

Moon, p. 8.

- (3) (A nation is) "an aggregation of persons who are sufficiently united among themselves and different from others in ideals, traditions, institutions, religion, etc., to be regarded as having a right to be an independent political community."

Moon, p. 9.

- b. (A nation is) "a distinct race or people having common descent, language, history or political institutions."

Concise Oxford Dictionary.

- c. (A nation is) "The inhabitants of one country united under the same government."

Webster's Dictionary.

- d. H. G. Wells has a definition characteristically his own.

Outline of History, p. 992

- (1) "We may suggest that a nation is in effect any assembly, mixture or confusion of people which is either afflicted by, or wishes to be afflicted by, a foreign office of its own, in order that it should behave collectively as if its needs, desires and varieties were beyond comparison more important than the general welfare of humanity."

- (2) "A nation, it has been said, is an

accumulation of human beings who
think they are one people."

(Emphasis ours.)

2. Thus as we conclude our attempt to get at the meaning of nationalism we can trace through two aspects of the problem.

A. To the nationalist, nationalism is those forces which hold people together.

a. The nationalist believes in the development of many independent sovereign states, particularly of his own sovereign state, and consequently he seeks to bind a few people closer and closer together by every device known to humanity, in order that the nation's ends may be served.

B. To the internationalist, nationalism is those forces which keep people apart.

a. The internationalist believes in the envelopment of all independent sovereign states in one world order, and consequently he seeks to break down national barriers and bring in an universal Kingdom, in order that humanity may be served.

C. Here we have come to one of those eternal choices in which God places tremendous responsibility upon the individual to choose his attitude toward a great issue by choosing the viewpoint from which he makes his judgment.

a. Those who are unable to rise above their own little problems and devices to great heart-rendering world problems

and to the magnificent opportunities for good which a world order will open to us, will be the ones who retard us in the future.

(1) Covet an expanding universe, not one that is contracting.

1. But little thought is necessary to lead one to the family as the source of the present day ideas of nationalism.

A. The very nomenclature which we apply to the nation suggests this idea.

a. We call our nation our fatherland or our motherland and India sings "Bande Mataram."

b. We speak of the sons and daughters of this or that land.

B. The prerogatives of a government as regards its citizens are essentially the same as those a father exercises in regard to his children.

a. The purpose of a government is to maintain the security while preserving the freedom of its citizens, and this could also be set forth as the duty of a father to his children.

C. H. G. Wells in his Outline of History combines the research of Worthington Smith and J. J. Atkinson to demonstrate the family origin of the tribe and thus the state.

a. Outline of History, Chap. VIII, pages 76-83.

D. The most fascinating place to watch this development, however, is in the Old Testa-

ment, where Israel grows from a single family into a great nation.

- a. In Genesis 46:27 we are told that, "all the souls of the home of Jacob, that came into Egypt, were three score and ten," while in Numbers 1:46 we discover that Israel at Sinai was able to send forth to war, "six hundred thousand and three thousand and five hundred and fifty."

- (1) For a discussion of this growth in Egypt see Davis Bible Dictionary article. "Egypt" section III:4.

- b. The most vivid picture of this growth however, occurs at the end of Genesis and the beginning of Exodus.

- (1) In Genesis 50:25 the author is talking about the "children of Israel," while in Exodus 1:9 he speaks of the "people of the children of Israel."

- (a) Between these two references lies almost 400 years of growth from a family into a people or nation.

- c. By the time of Christ (C. 1400 years later) the Hebrews had hardened into the nation which they have ever after remained, with traditions and institutions which exist today.

- (2) Of all the fine characteristics of family life which they might have chosen to perpetuate, the Hebrews chose two non-essentials,—exclusiveness and acquisitiveness.

- (a) To them the world was divided into two parts—Jewish and Gentile.

- (b) The prophets and Christ constantly inveighed against the sin of acquisitiveness and it is by this characteristic that Jews are thought of today.
- (c) In fact, are not these two characteristics the chief traits of all nationalism? The creed of all nationalism might be, "We are the people, and the world is ours."

III. Christ's solution of the problem of nationalism.

1. Guided by his divine institution Christ at once sensed the fact that the family was the fundamental human institution.

A. Thus Christ did not depart from the traditional Hebrew regard for the family; he rather took that concept and made it the model of his Kingdom.

a. And in so doing, Christ touched Hebraism at its two sensitive spots, he smashed exclusiveness and acquisitiveness with God's universal Kingdom of loving service.

(1) Texts referring to inclusiveness, Matthew 3:9, Luke 3:8, John 8:31-50, John 3:16, and Matthew 28:19.

(2) Texts regarding loving service: Matthew 21:12-14, Luke 10:29-37 and John 13:1-17.

B. Here then is our hope as we stand before great nationalisms, to make the family ideal again fundamental by preaching and living God's universal Kingdom of loving service.

FIRST YEAR, CHAPTER XI

LESSON II

We should be Thankful to our Nation.

Devotional : "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name." *11 Samuel 7:23.*

Let us give praise to God for all that our nation has done for us and all it promises to do for us in the future.

Lesson Aim : To discover and practice the legitimate thankfulness which a citizen should have for his nation.

Procedure :

I. Introduction.

1. Lest our former lesson seem entirely derogatory and our position be misunderstood, we hasten to add that there is of course a place for legitimate patriotism.

A. Having nations and having had nations we here pay tribute to all that nationalism and patriotism have accomplished and are accomplishing.

a. In Germany, these days, the youth are taught to respond to national advances in the words, "We thank our Fuhrer" (Leader-guide).

b. As young Indians let us change this slogan to read, "We thank Mother India."

II. We thank Mother India.

1. Of the Past.

A. For heroes.

a. In the history of India as in the history of every land there are legends and accounts of men and women who have made great sacrifices or achieved great things or have otherwise distinguished themselves and thereby their country.

(1) As a land with an ancient culture, India's history is especially rich in great names.

(a) In religion, Indians can remember with pride Gautama Buddha and Guru Nanak.

(b) In statecraft Asoka and Akbar are remembered and praised.

b. Of all the people who loved to recount the stories of the ancient heroes of their land none excel the Hebrews.

(1) The stories of Abraham, Joseph, Moses, Joshua, Samuel, David and Solomon were told and retold to keep alive the memory of the past and to show how these heroes failed and how they succeeded.

(2) The Hebrews also instituted feasts or suppers at which accounts of their great heroes were read.

(a) The Feast of Purim at which the Book of "Esther" was read to commemorate the deliverance of the Hebrews from Haman in Persia.

B. For heritage.

a. Every nation looks back with pride to the origin and developments of its arts

and crafts and architecture ; its music and other distinctive characteristics and institutions.

(1) The older nations of the East have a greater heritage to look back upon than the newer nations of the West.

(a) India looks back thousands of years into her past, whereas the United States is not yet 200 year's old.

(b) Here again, however, the Jews exceed us all, for they can look back upon an unbroken history of 3500 years which is fully recorded with a great degree of accuracy.

2. Of the present.

A. For a country.

a. In a world which is becoming filled with poor wanderers who have been cast off by their native lands as undesirable citizens, we can thank God and our own country that we are Indians and have a native land.

(1) Never in history were there so many refugees fleeing from border trying to find a settled home (1938).

(a) In Spain, defeated Republicans are fleeing by thousands into France.

(b) A steady stream of refugees has been coming out of Russia for 20 years.

(c) Chinese are fleeing into the Central Asiatic plateau from the Japanese.

(d) But the greatest sufferers are these same Jews which we have so fre-

quently mentioned. The chosen race seems chosen to suffer.

b. Let us thank God for our citizenship.

B. For a cause.

a. The fact of our nation and its possibilities for security and development gives us a cause for which to work.

(1) Just at the present that cause is crystallized in India's fight for freedom.

(2) But there are other causes besides freedom, and once freedom is attained our cause will change to development and progress.

b. Our devotional text gives the "cause" with which Israel was inspired.

(1) Israel considered itself a chosen nation, especially loved of God and called out for a specific purpose.

(a) The Israelites perverted this high calling into a selfish scramble in the name of God, for self-advancement. The 9th and 10th chapters of Romans discusses the perversion of this noble cause.

c. In yesterday's lesson, we called the Kingdom of God a "holy nation." This nation too has a cause. It is to preach the word of God to all mankind and bring in His universal reign.

(1) Matthew 28:19-20.

3. Of the future.

A. For importunity.

a. By importunity we mean the ethnic

urgency that allows us no rest while our fellow citizens suffer, either from lack of freedom, food, education or any other material or spiritual blessing.

(1) It is this very ethos that calls out political and social reformers who suffer sacrifice and die to rid their people of national evils.

(2) The prophets were the men of ethnic urgency in Israel.

(a) "The lion hath roared, who will not fear? The Lord Jehovah hath spoken, who can but prophesy?"

Amos 3:8.

(b) "And if I say I will not make mention of him, (Jehovah) nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot endure it." *Jeremiah 20:9.*

b. Give yourself to this importunity, be a rebel against evil and ignorance, fight the real foe of your land.

B. For opportunity.

a. Not only does the future of our nation lay upon us an importunity to reform, it also lays open to us opportunities for reformation or creative work.

(1) Abraham Lincoln said, "I will study and prepare myself and some day my chance will come."

(2) To some of us opportunity means the pathway to selfish achievements,

to others it is the fertile soil in which the seeds of talent germinate and grow, while to still others opportunity may be a stirring imperative which demands sacrifice.

b. The Bible is filled with instances of people who took advantage and of people who failed to take advantage of opportunities.

(1) Every blind, lame, or dumb man or woman that pushed through the crowds to touch or talk with Jesus is an illustration of taking advantage of opportunities.

(2) Three instances of neglected opportunity stand out in the New Testament.

(a) Mark 12:34.

(b) Pilate at the trial of Christ.

(c) Acts 26:28.

(3) The whole tragedy of Jewish refusal to accept Christ is a terrible illustration of opportunity disdained.

c. Keep an eye open for the green light of opportunity to give yourself in constructive work for your nation.

III. Conclusions and comments.

1. Thus we see how manifold are the blessings which our nation has brought to us.

A. In all sincerity and all humility let us pray the prayer of King David, remembering the past, concerned about the present, desirous for the future of our mother-land.

(a) II Samuel 7:18-29.

FIRST YEAR, CHAPTER XI

LESSON III

We should be Justly Chrritical of our Nation.

Devotional : "If we say that we have no sin, we deceive ourselves and the truth is not in us."

John 1:8.

Pray for the ability to be justly critical.

Lesson Aim : To see why and how we should be critical of our nation.

Procedure :

I. Introduction.

1. Criticism like almost all other words with a two fold-meaning has had its condemnatory aspects emphasized out of proportion to its constructive aspects.

A. When we think of a "critic" we think of a fault finder, a debunker, a pessimistic type of person.

B. William Gilmore Simms an American author, has said, "Neither praise nor blame is the object of true criticism, justly to discriminate, firmly to establish, wisely to prescribe, and honestly to award, these are the true aims and duties of criticism."

a. It is this justified criticism that we should be willing and anxious to apply to our nation.

(1) Two questions now arise :

(a) Why be critical ?

(b) How should we be critical ?

II. Why be critical ?

1. Criticism is a signpost standing at the cross-

roads of right and wrong, truth and error, progress and decay.

A. For fear of adverse criticism we do our work well.

a. Adverse criticism might be thought of as dignified ridicule.

(1) Alfred Lord Tennyson was once so severely wounded in his pride by the merciless criticism of the "Quarterly Review of Literature" that he practically retired from public life and for ten years did not publish a single volume of poems.

(2) Ridicule may be so severe that even kings and emperors fear it.

(a) Napoleon once said that he was more afraid of three newspapers than he was of thousands of soldiers.

(3) Harsh as ridicule can be, it is sometimes effective, especially against such impersonal entities as governments.

(a) Witness the popularity of cartoons and caricatures, and the creation of national personalities such as Uncle Sam, John Bull, Germania, and Britannia.

(4) That nation which has lost the ability to laugh at itself is in a deplorable condition indeed.

(a) In the dictatorial countries in fact in all countries where nationalism is strong, it is dangerous, even unlawful, to ridicule the land, its culture, or its rulers.

(b) As nationalism grows in our own land we observe with consternation that India is losing the ability to laugh at herself. One sees few cartoons in Indian papers ridiculing national leaders or policies, and outside ridicule is exceedingly unwelcome.

(5) Jesus Christ used ridicule with telling effect at times.

(a) "Ye blind guides that strain out the gnat and swallow the camel."

Matthew 23:24

(b) "Ye compass sea and land to make one proselyte." *Matthew 23:15*

(6) Let us covet and develop that great safety valve, a national humor.

(a) The democracies of the West have developed the art of dignified ridicule more probably than any other countries. In England "Punch" and "Lowe" keep the nation laughing. There is a ridiculous statue of President Roosevelt in the waiting room of his office in Washington.

b. Adverse criticism mainly takes the form of honorable studied disagreement.

(1) The great parliamentary debates in the halls of government, the long erudite theses with which scientists and physicians fight against error and each other, even the editorial pages of our newspapers fall under this type of adverse criticism.

- (a) It would not be wrong to say that democratic and scientific progress absolutely depends upon honest scepticism, and still more honest criticism.
 - (b) Religion and dictatorial policy or of orthodox decrees is condemned as treason or heresy.
 - (c) It is largely for this reason that science has replaced religion in the minds of young people, and it will be largely for this reason that democratic government will finally replace dictatorships.
- (2) Gamaliel's advice has been forgotten too long by religion: "If this work be of men it will be overthrown, but if it is of God ye will not be able to overthrow it." *Acts 5:38*
- (a) This is the true test of the verity of things, yet we fear to test our beliefs by this standard.
 - (b) Christianity needs to take its critical cue from its own scriptures. Never was "higher criticism" created than that which the Old Testament levels against the Hebrew religion and society, and Jesus Christ brings it to bear on the individual man.
 - (c) The Bible is largely the record of human failure and of God's caustic criticism of man's sin. In this aspect the Bible is one of the most scientific books ever written.

- c. These are the two forms which adverse criticism usually takes. Only in unfortunate circumstances does it become utterly derogatory and libellous.
 - (1) This constructive aspect of adverse criticism we should covet with a great yearning, for it preserves us from error and urges us on to new thoughts.
- B. For complimentary criticism we will do more than is required.
 - a. Psychology is just coming to a full recognition of this fact.
 - (1) The whole trend toward self-expression is education in merely a wide-spread realization of the subtle fact that to compliment is better than to command.
 - b. The great difficulty here is to maintain both the value and the sincerity of the compliment at one and the same moment.
 - (1) To submerge either drowns the whole effect.
 - c. Complimentary criticism needs no argument to support its value, its great need is care in its application, so we pass it by with brief comment.
 - (1) One of Christ's most striking uses of compliment was his statement to Simon Peter after the latter's great confession.
 - (a) "Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed it unto thee, but my father who is in heaven." *Matthew 16:17.*

C. Thus we conclude that criticism keeps us from error and inspires us to accomplishment.

III. How should we be critical.

1. True criticism absolutely demands two things: Knowledge and detachment.

A. Knowledge.

a. That is a great statement which Charles Williams utters concerning Lord Macaulay :

(1) "Certainly we need accuracy and impartiality. But impartiality does not mean a failure to understand anybody so much as a capacity to understand everybody." R. C. & N. Goffin "*Six Short Biographies*" p. 95.

(a) To criticise without knowledge not only harms the object of criticism, it also makes a fool of the critic.

b. Speech without knowledge might have worked before the days of mass education, but today the "bluffer" gets short shrift and no mercy from the rest of mankind.

B. Detachment.

a. Detachment means impartiality. It is the Herculean art of divesting oneself of tradition, environment, prejudice and desire and judging on the basis of pure unadulterated truth.

(1) Such an accomplishment has never been achieved by mortal man, but it

should be the goal of mental striving to approach it as near as possible.

(2) Lytton Strachey gives David Hume the honor of being the man who has been most nearly detached.

(a) "In what resides the most characteristic virtue of humanity?... Some would find it in detachment. To all such, David Hume must be a great saint in the calendar, for no mortal being was ever more completely divested of the trammels of the personal and the particular, none ever practised with a more consummate success the divine art of impartiality." *R. C. & N. Goffin "Six Short Biographies" p. 73.*

C. To all Christians, however, there does exist one who exceeded all in the "divine art of impartiality" and also in depth of knowledge, Jesus Christ.

a. "Ye have heard it saidbut I say unto you...." *Matthew 5:21-22, 27-28, 33-34, 38-39, 43-44.*

(1) Surely nowhere else in history has knowledge and detachment been more simply or more effectively brought together than in these ten words.

(a) Christ was master of the Old Testament and he knew society and personality as only he could know.

(b) Christ was bound by no prejudices he broke every false tradition of race, family, church and state, and he

formed his judgments according to the will of God—the truth.

D. In this intensive knowledge and this extensive impartiality we discover the “how” of true criticism.

IV. Conclusions and comments.

1. Thus, we conclude, that in order to escape error and inspire action we ought to be critical.
 2. We also see that true criticism requires us to know the facts and to give an impartial judgement.
 3. Therefore, our second attitude toward our nation should be one of just criticism.
-

FIRST YEAR, CHAPTER XI

LESSON IV

Conclusions.

Devotional : "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. *Luke 20:25.*

"Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own my native land,
Whose heart hath ne'er within him burned,
As home his footsteps he had turn'd,
From wandering on a foreign strand !
If such there breathe, go, mark him well ;
For him no minstrel raptures swell,
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite those titles, power and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonored, and unsung.

Sir Walter Scott.

Pray that in your life, you may conscientiously and consistently render that which is national to your nation and that which is divine to God.

Lesson Aim : To conclude concerning our attitude toward our nation and toward nationalism.

Procedure :

I. Review

1. Lesson 1. "Nationalism."

A. The meaning of nationalism.

B. The origin of nationalism.

2. Lesson 2. "We should be thankful to our nation." We thank Mother India.
 - a. Of the past.
 - b. Of the present.
 - c. Of the future.
3. Lesson 3. "We should be justly critical of our nation."
 - A. Why be critical ?
 - B. How should we be critical ?

II. True Patriotism.

1. The greatest statement ever made concerning patriotism is that which we have used for our devotional text in this lesson. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."
 - A. This text causes us immediately to ask, what things belong to Cæsar, and what belong to God.
 - a. That is, each man in each age is to judge for himself what, in his opinion, belongs to the state and what belongs to God.
 - (1) Disraeli was asked to describe the best constitution, and his answer was, "For whom and for what time ?"
 - (2) Thus, what we are able to suggest will be suggestions only. In the final analysis each man decides this issue for himself.
 - (a) Christ brought this decision down to earth.
 2. What things belong to Cæsar ? (the State).

A. Support.

- a. Whatever the form of the government, the fact of government automatically brings about the need of support.

(1) Taxation is the age-old method, and probably the best method that can be devised for securing that support.

(a) Cicero said, "Taxes are the sinews of the state."

- b. Government officials, like all people must live and live comfortably.

(1) There is danger in paying them too much.

(a) This is a temptation to use unscrupulous means to attain office.

(2) There is also danger in paying them too little.

(a) This is a temptation to use unscrupulous means after the office is attained.

- c. Thus the first thing due to the government is material support.

B. Citizenship.

- a. Citizenship is a big word and covers a multitude of relationships, but there are a few which are outstanding.

(1) The citizen owes it to the government to study the problems, the policies and the possibilities of the land.

(a) Thus education is the foundation upon which democracy rests, for suffrage without knowledge is state suicide.

(2) The citizen owes it to the state to take his vote seriously and give a

thoroughly unbiased judgment in referendum.

(a) Many believe that if democracy collapses it will be due to the failure of the citizen and not to the failure of the system.

(3) The citizen owes it to the state to develop a social sense.

(a) If any one word could be said to describe modern civilization, it will not be dependence or independence, but interdependence.

C. It is therefore our belief that support and citizenship are the outstanding things which an individual owes to the government.

3. What things belong to God ?

A. Allegiance.

a. It is the Christian belief that the universe was created in order that a lonesome God might enjoy the free allegiance of personality similar to his own.

(1) For this reason, God gave man that magnificent privilege, freedom to choose good or evil.

b. The first and greatest commandment which Christ gave was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Matt. 22:37.

(1) Thus Christianity believes that a man owes his first and highest allegiance to God.

(a) It is for this belief that thousands of Christians chose martyrdom in

the early days of the church rather than give their first allegiance to emperor or nation.

- (b) It is for this reason that Martin Nimoeller chooses to preach and go to a concentration camp rather than deny God and enjoy a temporary freedom.
- (2) Many say that this is just as domineering an allegiance as any dictator could demand.
 - (a) "Our Father who art in heaven Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth." *Matt. 6:9, 10.*
 - (b) Do these words sound domineering and dictatorial ? Only a person with magnificent freedom could *request* God to impose the heavenly kingdom on our earthly errors.
 - (c) Just as any good government ought to guarantee its citizens freedom and protection, so when we give our allegiance to God he gives us the supreme freedom which we are all seeking.

B. Obedience.

- a. It is also the Christian belief that the universe is ruled by the laws of God, and therefore a man should obey God's law rather than fallible man-made laws.
 - (1) Hence, the nationalist throws up his hands in horror. But obeying God's law first does not mean disobeying man's laws.

- (a) God's laws and man's laws conflict only when man's laws are mistaken, for God's laws are truth.
- b. The greatest Biblical statement of this fact is the words of Peter and John to the Jewish council: "But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye, for we cannot but speak the things which we saw and heard."

Acts. 4:19.

- (1) Some would say that this could only lead to anarchy and confusion, but the apostle Paul thought of that 2000 years ago.
- (a) "What then ? shall we sin, because we are not under law but under grace ? God forbid. Know ye not that to whom ye present yourselves unto obedience, his servants ye are whom ye obey, but thanks be unto God that whereas ye were servants of sin, ye became obedient from the heart and being made free from sin, ye became servants of righteousness. *Romans 6:15-18.*
- (2) If the state objects to citizens who are earnestly and honestly trying to do what is right, just and true, there is something fundamentally wrong with that state.
- c. The aim and object of Christianity is to produce Christlike characters. Given that, these other obediences and allegiances will take care of themselves.

(1) Without that perfection-seeking character, no matter what the state or the system, we are doomed to strife and struggle.

C. It is therefore our belief that our mental, spiritual, and physical allegiance should first be given to God, and our first obedience should be of his laws, then all the other phases of life will take their rhythm from him.

III. Conclusions and comments.

1. Thus we have reviewed nationalism, as that word is nowadays understood, and have rejected it as being neither fundamental nor essential to civilization.

A. However, since some form of government must exist we have sought the proper relationship between that government and the individual citizen.

a. We believe that we should be thankful to our nation for what it has given us.

b. We believe that it is our duty to be critical of our nation to keep it from error.

c. Finally, we believe that the Christian formula for an individual's attitude toward nationalism and the nation lies in Christ's words, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." *Luke 20:25.*

(1) We realize that men differ as to what things belong to Cæsar and what to God but it is our faith that this formula sincerely and diligently applied will give as near a true answer human intellect, trying to work a divine plan, can give.

First Year, Chapter XII
My Attitude toward Religion.

- Lesson I.** "Does Religion consist of Buildings or Objects ?"
- A. Introduction.
 - B. Does religion consist of buildings or objects ?
 - C. Conclusions.
 - a. Buildings and objects are the material tools of religion and are not, in themselves holy.
- Lesson II.** "Does Religion consist of Organizations or Institutions ?"
- A. Introduction.
 - B. Does religion consist of the organized church ?
 - C. From where and why did church organization arise ?
 - D. Conclusions.
 - a. Organizations are man-made things whose chief purpose is to promote efficiency and cannot, in themselves, be considered holy.
- Lesson III.** "Does Religion consist of Laws and Ceremonies ?"
- A. Introduction.
 - B. Religion and law.
 - C. Conclusions.
 - a. Laws and human applications of divine principles, ideas, both are tools of religion and neither can, in themselves, be considered holy.
- Lesson IV.** "What is Religion ?"
- A. Review.
 - B. What is religion ?
 - C. Conclusions.
 - a. Religion is relation.

FIRST YEAR, CHAPTER XII

LESSON I

Does Religion consist of Buildings or Objects ?

Devotional : "And he (Jesus Christ) is the head of the body, the Church." *Colossians 1:18.*

Let us pray for an open mind that we may study this problem without prejudice.

Lesson Aim : To study frankly the problem of the holiness of buildings and material objects.

Procedure :

I. Introduction :

1. The difficulties of studying a problem such as religion.

A. The fear of detachment.

a. To be fair with a question like religion one must take a tight hold on one's convictions and turn loose one's prejudices.

(1) All too often we are prone to turn loose our convictions and cling to our prejudices.

(2) Also, we fear to let the prejudices go, lest the convictions go too.

b. An honest scepticism and a sane impartiality is the goal toward which we must strive.

B. The difficulty of attaining detachment.

a. It is not an easy matter to stand aside and calmly reason about one's deepest beliefs but in these days of moral and spiritual upheaval we must subject our

faith to the deepest scrutiny and be sure we have hold of the truth.

- (1) Largely because Christianity refused to view its sacred tenets under the glaring light of reason, science and psychology have stepped in, unasked, and have done the job from a secular point of view.

C. The danger of detachment.

- a. We may lose our faith if we learn too much.

- (1) But youth refuses to rest content in an "ignorance-is-bliss" attitude.

- (2) If religion be man-made and false, then it is better if we lose it, but if it be of God, then all our questioning cannot destroy it.

- b. We may lose our reputation if we say too much.

- (1) "Let sleeping dogs lie" is good advice, but our honesty makes us question.

D. Thus we make bold to ask questions about religion, our only promise being to be absolutely sincere and to accept the truth when we find it.

2. In order not to injure those who may not believe as we do, and in order to free ourselves from prejudice, let us stand off and use Christianity as our guinea-pig, as the subject of our experiments.

II. Does religion consist of buildings and objects ?

1. This may seem a strange way to begin, but property and buildings are undoubtedly the

most obvious material expressions of a religion.

A. Hinduism has its temples; Christianity, its churches; Shintoism, its shrines; and Mohammedanism, its mosques.

2. Many Christians pay great deference to the church building itself, some going so far as almost to worship the structure.

A. When an unused church building is sold for a secular purpose, there is always a great hue and cry over the sacrilege.

a. The atheists in Russia blasted this superstition by making movie theatres and barns out of many of the churches.

B. Many people, who seldom go to religious services or take any part in religious activities, declare with emphasis that they would never live in a city where there was no church.

a. This is making a pure fetish out of a building.

C. Some sects of Christians consider certain portions of the Church or certain objects in the church to be holy and other objects unholy.

a. Some denominations consider the altar or the fount to be holy.

(1) If one goes to the "Residency" at Lucknow he finds a ruined church with breached walls and no roof, but the place where the altar and the fount stood are guarded by barbed steel fences.

- " (a) This, it would seem is exactly the same belief that Mohammedans profess when they say, "Once a mosque, always a mosque."
- b. Some Christians almost worship the Bible itself.
 - (1) There are those who carefully wrap up the Bible, or who refuse to place another book on top of it.
 - (a) Such Christians cannot escape the accusation they bring against the Sikhs, that they worship the Granth.
- D. This list could be expanded to point out many more superstitions that have crept into Christianity but this is enough to prove the contention, and to demonstrate the necessity of dealing with it.
 - a. These things may go unnoticed in a country where Christianity predominates, but they stand out in glaring relief when transferred to a non-Christian land.
 - b. Such superstitions are diametrically opposed to the teachings of both the Old and the New Testaments.
 - (1) "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth, thou shalt not bow down thyself to them nor serve them." *Exodus 20:4-5a.*
 - (a) Study also the history of the Ark of the Covenant in I and II Samuel.

Today that relic is nowhere to be found.

- (2) "But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee, much less this house that I have builded."

I Kings 8:27 (also, all of chapter 8).

- (3) *Matthew 23:16-22.*

(a) Here the fallacy of declaring certain places or objects to be holy is exposed. Christ says that the thing to do is just to swear by heaven and that includes it all.

- (4) *Luke 21:5-6.*

(a) Approximately forty years after these words were spoken Titus captured Jerusalem (70 A.D.) levelled the temple to the ground and ploughed the temple area. Today that temple is replaced by the Mosque of Omar.

- (5) This superstition is the centre of Paul's attack at Athens. *Act 17:22-31.*

III. Conclusions and comments.

1. Thus we see that some denominations have slipped into error concerning the holiness of buildings or objects.

A. Our conclusion, and we find it to be in accord with scripture, is that nothing material is holy, and nothing material is vile.

- a. It is largely our refusal to accept this simple truth that divides the Christian church.

- (1) We are divided on the prejudices,
not on the truths.
 - b. It is largely our refusal to live this simple truth that weakens our preaching against idolatry and other forms of superstition which we find in some of the non-Christian religions.
 - B. Thus we can say that religion does not consist of buildings and objects.
 - a. Such things are merely the tools of religion.
 - b. The church building is no more holy because prayers are made in it than the school building is intelligent because classes are held in it.
-

FIRST YEAR, CHAPTER XII

LESSON II

Does Religion consist of Organizations or Institutions?

Devotional : "It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore brethren, from among you, seven men of good report, full of the spirit and of wisdom, whom we may appoint over this business."

Acts 6:2b-4

Pray for all of those who are doing the hard or monotonous work of the world that they may see in their labour a task for the glory of God.

Lesson Aim : To lay open before ourselves the problem of the organized church, to see where we are right and where wrong concerning it.

Procedure :

I. Introduction.

1. Yesterday we studied the question of the relation of buildings and material objects to religion, but today we come to much more subtle difficulty, that of the relation of organization to religion.

A. This problem is more subtle because an organization is a diffuse, abstract, almost mysterious thing, hard to see, harder to understand, infinitely harder to judge, almost impossible to change.

a. However, we must see, we must try to understand, wherever we feel capable, we must judge, and wherever necessary, we must try to change, for we cannot rest short of the absolute truth if we can find it.

B. Again we shall take Christianity as our example and let each person apply the conclusions to his own religion as he sees fit.

II. Does religion consist of the organized Church ?
(The Presbyterian Church, U. S. A. is used as the illustration of this section).

1. What is the Church ?

A. Most Christians would unhesitatingly answer this question with Paul's metaphor, the Church is the body of Christ.
(Colossians 1:18, I Corinthians 12.)

a. However Christians do not seem to follow this metaphor through its real meaning.

(1) The Greek word for body in this passage is "soma," and its meaning is, "the skilful combination of related parts, an organism."

(a) Now Christ's physical body was not holy when he was on earth. He was not worshipped when he was alive, and his tomb did not become a shrine.

(b) In the same way, this actual organism which we call the Church is not holy. We do not worship the Church.

(2) Also, the church is called the body of Christ, not the mind or the spirit of Christ.

(a) The church claims to interpret the mind of Christ, but freely admits that it may err in this.

(b) The church claims to live out the spirit of Christ but frankly admits that it has sometimes lived out the spirit of Satan instead.

(c) "The purest churches under heaven are subject both to mixture and error, and some have so degenerated, as to become no churches of Christ, but synagogues of Satan."

Confession of Faith XXV:V.

b. Thus the common definition of the church indicates to us that it is an organism, thus the orderly expression of religion.

B. The church creeds and theologies (Presbyterian) find the need of two types of church, the invisible and the visible, in their definition.

a. The invisible church.

(1) "The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof."

Confession of Faith XXV:I.

b. The visible church.

"The visible Church, which is also Catholic or universal under the gospel, consists of all those throughout the world that profess the true religion, together with their children."

Confession of Faith. XXV: II.

c. Now it will immediately be sensed that any particular organization, even

organization as a whole does not even enter into these definitions.

d. The theology books are even stronger in their views.

(1) "The Church, in its essential nature, is not an external organization.

All true believers, in whom the spirit of God dwells, are members of that Church which is the body of Christ, no matter with what ecclesiastical organization they may be connected, and even though they have no such connection. Therefore, the attributes, prerogatives, and promises of the Church do not belong to any external society as such, but to the true people of God collectively considered. The condition of membership in the true church is not union with any organized society, but faith in Jesus Christ." *Charles Hodge, "Systematic Theology." Vol. 1, Ch. V, p. 134.*

(2) "The doctrine that a man becomes a child of God and an heir of eternal life by membership in any external society, overturns the very foundations of the gospel, and introduces a new method of salvation." *Charles Hodge, "Systematic Theology." Vol. 1., Ch. V., p. 138.*

e. Thus we are driven back upon the following as the definition of the church, the church is the true believers in the Lord Jesus Christ.

(1) But this is exactly what Christ told

us when he said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." *John 3:16.*

(a) This magnificent conception is the true Kingdom of God, but it is a conception which almost every church and denomination fears and seldom emphasizes.

(b) To achieve this Kingdom, we must sacrifice some of the prerogatives and prejudices which we now hold and which sustain certain individuals or groups in power. This we are unwilling to do.

C. Having defined the Church as the true believers in the Lord Jesus Christ, irrespective of organization, we are now constrained to ask, wherefrom and why did these organizations, which we now see, arise ?

III. Wherefrom and why did church organization arise ?

1. Organization in the Old Testament.

A. The Hebrews were always a people who organized life. They have shown a marked tendency toward organization.

B. The first social and religious organization, however, seems to have originated at Sinai.

a. The "Ten Commandments" is the prime illustration of this orderliness.

(1) In the code of laws which follow the "Ten Commandments" almost every

- phase of Hebrew life is brought under the reign of law.
 - (a) The reason for giving these laws in organized concise form is so that the people might easily learn and remember them. *Deuteronomy 6:1-15 (especially 4-9)*.
- b. The Hebrew social order was inspired by Jethro's advice to Moses.
 - (1) "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain, and shall place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."
Exodus 18:21.
 - (a) The reason for this organization is given, a few verses above, in the following words: "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee, for the thing is too heavy for thee" (*Exodus 18:18*). Thus this earliest organization was purely for efficiency.
- C. The subsequent history of Judaism is the history of the growth and development of the law and the hierarchy and the gradual assumption by these human organizations of the divine prerogatives of authority, power and judgment.
 - a. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and they said unto him, Behold, thou art old, and thy sons walk

not in thy ways, now make us a king to judge us like all the nations. But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto Jehovah. And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not be king over them." *I Samuel 8:5-7.*

- b. The greatest cry of the prophets was, "Thus saith the Lord," as if in opposition to the authority assumed by men.

D. By the time of Christ the Jews' political power was at a low ebb, but the religious organization of the Hebrews at that time is almost without parallel in the authority it claimed and the ramifications of its power in controlling the lives of the people.

- a. It was Christ's reaction against this rigid organization which brought him to the cross, and it was the early church's reaction against it that split the Christians from Judaism.

(1) The most concise statement of this fact is, "We must obey God rather than men." *Acts 5:29.*

E. Thus we conclude that religious and social organization in the Old Testament began as measures of efficiency, but were perverted by unscrupulous men into methods of tyranny.

2. Organization in the New Testament.

A. Christ and organization.

a. "Apparently he (Jesus) was but little concerned with organization.....On two occasions, he is said to have used the word 'church', but it is fair to question whether this may not have been put on his lips by a later generation. Certainly the fact that the word is found in only one of our gospels, and then merely in two sayings, is clear evidence that in the minds of those who compiled our records he was not thought to have emphasized it." *K. S. Latourette, "A History of the Expansion of Christianity." Vol. I p. 53.*

- (1) It is true that Christ founded no organization, but evidences of a use of organization are abundant in his work.
 - (a) He chose 12 apostles, of which Judas was treasurer. *Luke 6:12-19.*
 - (b) He sent out 70 to preach. *Luke 10:1-20.*
 - (c) At the feeding of the 5000, Jesus commanded that the people sit down in companies. *Mark 6:30-44.*
- (2) Thus it is clear that Jesus founded no organization or society, but he used organization for order and efficiency.

B. The apostles and organization.

- a. It is when we study the apostles, particularly in the "Acts" and epistles that we discover the real development of organization and the origin of the church.
 - (1) Acts 1:15-26. Here Peter leads off by indicating a desire to perpetuate the office of apostle, he makes a motion and gets it passed.

- (2) Acts 2:43-47 and Acts 4:32-5:11 undoubtedly are included to indicate the absolutely voluntary allegiance to the little society and its new customs.
 - (a) In chapter 4, verse 35 and in all of 5:1-11 one senses the growth of power in the hands of the apostles, but also a sweet generosity and voluntariness about it all. There must have been many Christians who did not give all their wealth to the group.
- (3) Acts 6:1-6. This incident marks the first real effort to organize the little community.
 - (a) By this time it was "not fit" that the disciples should serve tables even though Christ had washed their feet. (verse 2).
 - (b) The people chose the seven, but the apostles appointed them. (verse 3).
 - (c) As if to prove them wrong, God stirred up Stephen (one of the table-servers) to become more zealous even than the apostles.
- (4) One can follow this organizational development on through the "Acts."
 - (a) In 8:14 the Holy Spirit is given through the laying-on of hands, and it causes a misunderstanding in the mind of Simon.
 - (b) In chapter 11, Peter has to defend himself for preaching to gentiles.
 - (c) In chapter 11 the disciples become a distinct society called "Christians",

the word "elder" appears in the Church, and money is sent from individual churches to Jerusalem.

- (d) In chapter 14 and 15 we can observe the formation of a conference to decide on a great church issue.
- (5) The rest of the "Acts," and the Epistles show the spread of the church all over the Mediterranean world and the general holding together of the organization.
- b. Thus in the "Acts" we can trace rather accurately the growth and development of the early organization of the church, and in that growth and development, two facts are outstanding :
 - (1) Church organization was originated by the apostles to meet certain deep-felt needs.
 - (a) "The advance in organization, it should be noted, was brought about by the pressure of practical needs and without reference to any previous programme."
 - G.T. Purves, *"Christianity in the Apostolic Age"* p. 41.
 - (b) Thus organization is merely a tool used by Christianity to facilitate its work, and even though it may be diffuse, abstract and almost mysterious, still the church organization is no more divine than the church building.
 - (2) Wherever the organization stuck to

administration it succeeded, but wherever it attempted to control it failed.

- (a) The disciples chose Matthias to succeed Judas, but God seemingly rejected him and chose Paul.
- (b) God struck Annanias and Sapphira dead and prevented the establishment of a bad precedent.
- (c) The apostles claimed a higher dignity and made Stephen a servant, but he excelled them in their own art.
- (d) The Bible seems to be trying to tell us that organization should be for efficiency and not for control.

IV. Conclusions and comments.

1. Thus we conclude that religion does not consist of organizations and societies, but that the Bible and the church creeds and theologies uphold the definition of the church as, the true believers in the Lord Jesus Christ.
 2. Secondly, we conclude that the various church organizations are human creations and are not divine, but are tools to facilitate the work of the church.
 3. Thirdly, we conclude that the purpose of the organizations is to do the work efficiently, and that control over men's thoughts and actions should be minimized as much as possible.
-

FIRST YEAR, CHAPTER XII

LESSON III

Does Religion consist of Laws and Ceremonies ?

Devotional : "Wherewith shall I come before Jehovah, and bow myself before the high God ? Shall I come before him with burnt-offerings, with calves a year old ? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil ? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul ? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God ?" *Micah 6:6-8.*

Let us pray to understand the principles and problems of law.

Lesson Aim : To try to arrive at some definite conclusion concerning the function of law and ceremony in religion.

Procedure :

I. Introduction.

1. Having discussed the phase of buildings and objects, and of organization and institutions in religion, we must now go on to study the place of law and ceremony.
 - A. This is a tremendously big subject in Christianity, the whole Bible, almost, being given over to a working out of a proper understanding and use of the laws of God.
 - a. The Old Testament is probably the greatest exposition of the laws of God that was ever written.

- b. The New Testament is man's charter of freedom from law and ceremony.
- c. Thus one begins to sense the magnitude of the problem.
- 2. Laws are found in all the world's living religions. In some they are called laws, in others precepts, or other names.
 - A. Judaism and Christianity—the books of the law (a term sometimes applied to the whole Old Testament, but used much more frequently to apply to the Pentateuch).
 - B. Hinduism—"The Laws of Manu."
 - C. Muhammadanism—"The Five Pillars of Islam." (Repetition of the Creed, Prayer, Almsgiving, Fasting in Ramzan, The Pilgrimage to Mecca.)
 - D. Buddhism—"Vinaya Patika" (The Discipline Basket).
 - E. Thus we see that our problem affects all of us whatever the faith we hold.

II. Religion and law.

1. The meaning of law.

- A. "A uniformly acting force which determines the sequence of events." *J D. Davis, Dictionary of the Bible, "Law."*
- B. "A rule of conduct enjoined by a competent authority." *Dictionary of the Bible, "Law."*
 - a. This is the meaning generally observed in the scriptures.
 - b. If one will analyze this definition one discovers that there are three elements in

it: publication, authority, and penalty.

These are psychological elements and they lead us into our study.

2. The psychology of law.

A. Publication.

a. A Law of course must be made known before it can become effective.

(1) Modern laws are printed in the law-books or in the news-papers, or otherwise made known to the general public.

(2) The Hebrew laws were placed in the Ark: Deuteronomy 10:5, or repeated and memorized by the people: Deuteronomy 6:4-9, or read out to the people: II Kings 23:1-3.

b. This publication is the first psychological factor that arises in connection with law.

(1) To be told that we must not do something is only to arouse in us a determination to do it at all costs.

(a) Thus parents are being advised by psychologists not to use the words, "Do not," or "don't" with children.

(b) When God said, "Thou shalt not eat of the fruit of the tree which is in the midst of the garden," (*Genesis* 3) it created an irresistible desire in the heart of Adam and Eve to taste that particular fruit, even though they had an abundance of other fruit to eat.

(c) The Old Testament is filled with "Thou shalt nots." The best known

illustration of this is the "Ten Commandments."

- (d) The classic illustration of the effect of the publication of law however occurs in Paul's words in the epistle to the Romans, when he says, "I had not known sin except through the law, for I had not known coveting, except the law had said, Thou shalt not covet." *Romans 7:7.*

As Paul continues his argument to the Romans (7:25) he concludes, that if he remains in the clutches of the law, life becomes impossible and he despairs (verse 24).

- c. Thus the very knowledge of the existence of a law arouses the human instinct for freedom and causes us to want to disobey to see if we can get by with it.

(1) This is law's first difficulty.

B. Authority.

- a. It is quite obvious that a law must have some authority and power else its very impotence dooms it.

(1) Many of President Roosevelt's reform measures were declared, by the United States Supreme Court, to be contrary to the Constitution of the United States. This robbed the reforms of their authority and power and consequently everyone disregarded them.

- b. This authority is the second psychological difficulty with law.

- (1) The imposition of authority arouses in man the instinct of rebellion.
 - (a) Human beings are about the only animals that never thrive in captivity.
 - (b) This is Satan's argument with Eve in the story of the Fall of Man. "Ye shall be as God, knowing good and evil", (*Genesis 3:5b*) that is, God wants to impose his authority on you.
 - (c) Again, it is Paul's argument in Romans 7:19-23—"For the good which I would, I do not, but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that to me who would do good, evil is present. For I delight in the law of God after the inward man, but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin, which is in my members." The instinctive law of Paul's humanity rises up to war with the authority of God.
- c. Thus authority is the second psychological set-back with which the law collides.
 - (1) Allegiance cannot be imposed by authority.

C. Punishment.

a. Law presupposes the wrong thing, it presupposes disobedience.

(1) In Presbyterian theological seminaries the students are taught that courts are one of the distinctive elements in the Presbyterian form of government.

(a) Such a revelation immediately makes one uncomfortable, for it indicates that there must surely be some reason for those courts. Evidently there are laws to be obeyed, and evidently there are some who do not obey them and who have to be disciplined.

b. This certainty that a law cannot be lived up to is the third psychological difficulty of law.

(1) This is evidently what Christ referred to when he said, "Why callest thou me good? None is good save one, even God." *Mark 10:18.*

(a) According to the Hebrew law as it then existed, Jesus was a great sinner, even worthy of death.

John 19:7.

(2) Paul's statement, "Where there is no law, neither is there transgression," (*Romans 4:15*) obviously implies that where there is law there will be transgression.

(3) Probably the strongest and simplest evidence of this fact is in the Epistle to the Hebrews, 7:19, where it is

written : "The law made nothing perfect."

c. This certainty that the law cannot be lived up to is a withering discouragement to the earnest soul. It causes one to forget the simple fact that laws are made to be obeyed and concentrates ones mind on the realization that laws have to be enforced.

D. Thus we see the underlying psychological difficulties of law.

a. One may then be constrained to ask why God gave the law to the Hebrews at all ?

(1) "Its (the law's) function has been to point, by means of its priesthood, its sacrifices, its ceremonies, and its symbols, to Christ, our great high priest, and his atoning sacrifice for sin. When the antitype came, the types were no longer needful, though the memory of what they had been rendered them objects of interest, and will do so through all future ages. The enactments constituting the civil and criminal code of the Israelites were admirably adapted to the state of civilization which the people had then reached."
J. D. Davis, Dictionary of the Bible, "Law."

(2) When these laws were given the Hebrews had just come from 400 years of captivity in Egypt where they had been slaves.

- (a) Thus they were really like children who must have a few laws and rules to guide them.
- (b) If they had lived up to the spirit rather than the letter of the law they would soon have progressed beyond the need of law, for laws are necessary only where character is weak.
- (c) It is just at this point that Christ steps in and gives us the correct view of law.

3. Christ and law.

A. Christ did not undermine the law.

- a. "Think not that I came to destroy the law or the prophets, I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." *Matthew 5:17-18.*

(1) In this passage we see that Christ did not consider the law to be in any way inconsistent with his teaching or with the advance of knowledge.

- (a) In other words, the Hebrew law had sounded an eternal chord of truth but it must take its place in the prelude, not in the major harmony of God's revelation.

B. Christ fully understood the law.

- a. "Whosoever therefore shall break one of these least commandments, and shall

teach men so, shall be called least in the Kingdom of heaven, but whosoever shall do and teach them, he shall be called great in the Kingdom of heaven."

Matthew 5:19.

(1) Christ here lays bare the greatest weakness of law, it is impossible for a human being to keep it absolutely.

(a) If one breaks the least law, he is least in God's Kingdom.

(b) If one could keep them all, then he would be great.

C. Christ said that his followers were to live above the law.

a. "For I say unto you, except your righteousness exceed that of the scribes and the Pharisees, ye shall in no wise enter into the Kingdom of heaven."

Matthew 5:20.

b. Following this verse come those wonderful passages where Christ says, "Ye have heard it said...but I say unto you..."

Matthew 5:21-22, 27-28, 33-34, 38-39, 43-44.

(1) In other words turn your eyes from the minimum life to the maximum life, follow a positive ideal, not a negative rule, do not live in bonds when you can have the abundant life of freedom.

(a) Christians are bound and pledged to live better than the law for, "Christ is the end of the law unto righteousness to every one that believeth." *Romans 10:4.*

4. Thus law takes its place as a part of religion, but it is only a first step and unless it is quickly superseded it becomes a stumbling block.

III. Religion and Ceremony.

1. A brief review of ceremony in the Bible will reveal it, too, like law, to be a first step in religion.
 - A. When the Israelites were being initiated into the mysteries of Jehovah's revelation, Moses prescribed an elaborate ritual. (The book of Leviticus in particular).
 - a. The Israelites were supposed to grow out of this ritualism into a deep knowledge of God, but they never could rise above the small literal interpretation of their ceremonies.
 - (1) Many of the Jews still keep this age-old ritual in our modern day.
 - B. The prophets tried to show the people their mistake.
 - a. *Amos 5:21-27.*
 - b. Our devotional reading for today is Micah's expression of this thought.
 - C. Christ lived above ritual, some of which he obeyed out of a sense of duty, other of which he disobeyed, and much of which he condemned outright.
 - a. *Luke 3:15.* (duty).
 - b. *Luke 5:33-39, Luke 11:38.* (disobedience).
 - c. *Luke 11:39-44.* (condemnation).

2. Thus ceremony, like law, is a first step, and if not shortly superceded, becomes a stumbling block.

IV. Conclusions and comments.

1. Thus we conclude that religion does not consist of laws and ceremonies, but these are merely methods of revelation or of the discovery of God and must be superceded by something greater.
 - A. Laws are human applications of divine principles.
 - B. Ceremonies are human expressions of divine ideas.
 2. Consequently laws and ceremonies, like organizations and buildings are the tools of religion and may be modified to suit the current need.
 - A. This leads us to our final question, "What then is religion ?"
-

FIRST YEAR, CHAPTER XII

LESSON IV

Conclusions—What is Religion ?

Devotional : "Teacher, what shall I do to inherit eternal life ?" *Luke 10:25b.*

"But let my due feet never fail
To walk the studious cloisters' pale,
And love the high embowèd roof,
With antique pillars massy-proof,
And storied windows richly dight,
Casting a dim, religious light.
There let the pealing organ blow
To the full-voiced quire below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes."

John Milton, "Il Penseroso" Lines 155-166.

This is the deepest problem of life. Let us pray to solve it correctly.

Lesson Aim : To try to discover the true meaning of religion.

Procedure :

I. Review.

1. Lesson 1. "Does Religion consist of Buildings or Objects ?"

A. Remember of the difficulty of attaining the detachment necessary to an honest study of this problem.

B. Remember our conclusion that nothing material is holy, nothing material is vile.

2. Lesson 2. "Does Religion consist of Organizations or Institutions?"

A. Recall our definition of the church as the true believers in the Lord Jesus Christ.

B. Think through again how we discovered church organization to be a human creation whose purpose is efficiency and not control.

3. Lesson 3. "Does Religion consist of Laws and Ceremonies?"

A. Recall our definition of law.

B. Remember again the psychology of law.

C. Remember how Christ did not destroy the law but how he fulfilled it.

D. Recall the similarity of law and ceremony, how they are both first steps in religion.

II. What is Religion?

1. The word "religion."

A. This word is traced to two Latin words: "religare" and "relegere".

a. "Religare" means, 'to bind back'; hence, a binding duty.

(1) This meaning is weak and is not accepted by most scholars.

b. "Relegere" means, 'to go over again' or 'carefully to ponder'; hence, a reverent observance.

(1) This meaning is the one most widely accepted.

2. Some definitions of religion.

A. "Religion in its essential idea is a life in God, or, in other words, a life lived in recognition of God, in communion with God,

and under control of the indwelling spirit of God." A. G. Strong, *Systematic Theology*, p. 12.

- B. "Religion is 'man's faith in a power beyond himself, whereby he seeks to satisfy emotional needs and gain stability of life, and which he expresses in acts of worship and service.'"

James Hastings,

"Encyclopaedia of Religion and Ethics", p. 663, footnote 2.

- C. Dr. Charles Hodge in his *Systematic Theology* quotes a group of definitions from philosophers and theologians. Vol. I, p. 21.

- a. Religion is "faith in the reality of God, with a state of mind and mode of life in accordance with that faith."

Bretschneider.

- b. "The recognition of a superhuman causality in the human soul and life."

Theile.

- c. "Faith founded on feeling in the reality of the ideal". Jacobi.

- d. "The feeling of absolute dependence."

Schleiermacher.

- e. "The observance of the moral law as a divine institution." Kant.

- f. "Faith in the moral order of the universe." Fichte.

- g. "The union of the finite with the infinite, or God's coming to self-consciousness in the world." Schelling.

- D. The *Encyclopaedia Britannica* quotes as the two most widely adapted definitions of

religion that of Sir E. B. Taylor and of Sir J. G. Frazer.

a. Religion is "the belief in spiritual beings." *Sir E.B. Taylor, Primitive Culture. Enc. Brit. "Religion."*

b. Religion is "a propitiation or conciliation of powers superior to man, which are believed to direct and control the course of nature and of human life."
Sir J. G. Frazer, The Golden Bough. Enc. Brit. "Religion."

E. These are some of the numerous definitions of religion that have been advanced, and their differences as well as their number suggests that religion must consist of many elements and must therefore be very hard to define.

a. The difficulty of defining religion has led one scholar to say, "I do not myself believe that Religion can be defined."
C.C.J. Webb, Group Theories of Religion. Requoted from J. Hastings, Encyclopaedia of Religion and Ethics, Religion, p. 663.

b. However, the difficulty in most of these definitions is that they have tried to define religion as it *has been* and not as it *ought to be*.

(1) If one attempts to include all man's emotions, superstitions, beliefs, ceremonies and theologies, then religion does become almost impossible of definition.

(2) If, however, one clears his mind of the superfluous and allows Christ to

point the way then a definition of religion becomes a thrilling discovery.

3. Christ's definition of religion.

A. Christ's answer to the words of our devotional reading, in reality, defines religion in the simplest and fullest manner possible.

a. "And behold a certain lawyer stood up and made trail of him, saying, Teacher, what shall I do to inherit eternal life ? And he said unto him, What is written in the law, how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou has answered right, this do and thou shalt live." *Luke 10:25-27.*

(1) Christ's definition may be summed up as : religion is relation.

(a) There are four things that we must notice about this relation.

B. Christ's definition of religion is, religion is relation.

a. It is a personal relation.

(1) Between God and man.

(a) God, the infinite personality, so desired this relationship that he created the universe, made man a free soul, sought man's love, sorrowed over man's sin, and gave his only-begotten son in order to readjust this beautiful relation.

(b) Man, the finite personality, feels

the need of this relationship, seeks to know God through exploration and revelation, invariably worships in a variety of forms, and only achieves his true destiny when this relation is secure.

(2) Between man and man.

(a) The proper adjustment of the relation between God and man inevitably leads to a proper adjustment of the relation between man and man.

(b) Christ made this relationship the closest and dearest that we know, God is our father, therefore all men are our brothers.

b. It is a love relation.

(1) "God so loved the world that he gave his only begotten son." (*John 3:16*) and "Thou shalt love the Lord thy God..." (*Luke 10:27*).

(2) Or, as John stated it in another place: "We love because he first loved us." *I John 4:19*.

(a) In this phrase lies the secret of the origin of the Church. If one truly loves God and one's brethren, then the sweet fellowship of worshipping believers becomes a necessity and not a duty.

(b) In this phrase lies the secret of the origin of foreign missions. Having found a joyous freedom in Christ, we cannot keep silence about it.

(c) In this phrase should lie the secret of the relation between religion and religion. If love be one's pass-port to the mission field, then one will not fear another man's truth, or hate another man's truth, or condemn another man's truth, or try to change another man's truth, but will rejoice in the other man's truth and will strive to make it one's own.

c. It is an absolute relation.

(1) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." *Luke 10:27a.*

(a) Will the deepest thoughts of philosophy, the keenest microscope of the scientist or the most searching questions of the psychologist ever penetrate more thoroughly the whole of man's being ?

(b) God asks us to give him everything, and the great promise which he writes across the skies and places in the depths of man's soul is that he, in return, will give us everything.

(2) "...And thy neighbour as thyself."

Luke 10:27b.

(a) There is nothing limited, nothing finite about this love. Here, truly, is infinite love made workable in human experience.

(b) In the face of these five words all human barriers which separate men

- and stir up antagonisms fall to the ground and we see our neighbour for what he really is: a man, a son of God, our brother.
- d. It is a sincere relation.
 - (1) "But he, desiring to justify himself, said unto Jesus, And who is my neighbour?" *Luke 10:29.*
 - (a) This is probably the most characteristically human statement in the Bible; it is what we all do. The scientist looks at Christ's definition of religion and says, "This is a good definition, but how do you know there is a God?"; the theologian looks at the definition and says, "It is too general, we must first define God and man and heart and soul and strength and mind;" the average man studies Christ's definition and says, "I agree, but who is my neighbour?"
 - (b) In a thousand ways we confine and complicate God's simplicity and under the guise of 'defenders of the faith' we debilitate the very power of God himself.
 - (c) Neither fame, artifice nor fortune will avail the insincere at this point, neither stumbling block, criticism nor opposition can hinder the sincere.
 - (d) Sincerity is at once the capstone of humanity and the foundation-stone of divinity.

B. Here then is Christ's definition of religion :
Religion is relation.

III. Conclusions and comments.

1. Thus we conclude that the material manifestations of religion, such as church buildings, idols or books, the organizational manifestations, such as denominations and societies, and the scientific and philosophical manifestations, such as laws, theologies or creeds are but the human tools of religion and are not, in themselves, divine at all.
 2. The true divine essence of religion is to be found in Christ's own definition ; a definition which he lived out to the full : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." *Luke 10:27.*
-

First Year, Chapter XIII

My Attitude toward a Home and Children.

Lesson I. "The Home as the Goal of Life."

- A. Introduction.
- B. The home as the goal of life.
 - a. This goal can only be *attained* through love.
 - b. This goal can only be *maintained* through trust.
 - c. Christ and the home.
- C. Conclusions.
 - a. The establishment of a home is the goal of a young person's life."

Lesson II. "The Home as a Creator of Life."

- A. Introduction.
- B. Birth.
- C. Birth-control.
- D. Conclusions.

Lesson III. "The Home as a Sustainer of Life."

- A. Introduction.
- B. The home must provide the necessities of life.
- C. The home should provide some of the comforts of life.
- D. The home may provide a few of the luxuries of life.
- E. Conclusions.
 - a. The home should provide a maximum of the necessities, a modicum of comforts, and a minimum of the luxuries of life.

Lesson IV. "The Home as an Environment for Children."

- A. Review.
- B. The home as an environment for children.
- C. Conclusions.

FIRST YEAR, CHAPTER XIII ,
LESSON I

The Home as the Goal of Life.

Devotional : "For this cause shall a man leave his father and mother, and shall cleave to his wife ; and the two shall become one flesh ? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." *Matthew 19:5-6.*

Let us pray to achieve this noble ideal in our own lives.

Lesson Aim : To consider frankly the place that the home should take in the mind of a young person.

Procedure :

I. Introduction.

1. The importance of such a study.

A. The family is the unit of social organization, and all systems which have tried to eliminate the family from society have failed.

- a. " 'From our admissions,' I said, 'it follows that the best of both sexes ought to be brought together as often as possible, the worst as seldom as possible, and that we should rear the offspring of the first, but not the offspring of the second, if our herd is to reach its highest perfection, and all these arrangements must be secret from all save the rulers if the herd of guardians is to be as free as possible from dissension'."

Plato, The Republic. Book V, 459.

- (1) Socrates, in reality, was propounding much the same philosophy as that of the modern totalitarian state, for in his system the state was to be exalted to the subjection of the home, religion, and personal freedom.
- (2) This aspect of his philosophy was never accepted.
- b. The new freedom and responsibilities of women in America has brought about an appalling amount of divorce, until today both church and state are greatly worried about the problem.
 - (1) The United States is attacking the problem from the right place by making marriage laws stricter.
 - (a) In most states a health certificate is necessary, and a marriage must be announced at least three days in advance.
 - c. Russia attempted to loosen the marriage and divorce laws, but it is reported that she has had to tighten up on them again.
- B. The home is still the most important institution that a human being founds on earth, and as such it needs to be more widely studied by those who found it, the young people.
 - a. It is at this point, whether for fear of foolish religious prejudices or of ribald jesting, that the educational system gives us very little help.
 - (1) Efforts are being made in this direction by offering courses on "Marriage

and the Home" or "Home-making Courses", but even such an obvious forward step as co-education progresses slowly.

- C. Regardless, however, of attacks on it, and of lack of training for it, the home still remains the goal of young people's lives.

II. The home as the goal of life.

1. This goal can only be attained through love.

A. Love can never be defined, for that which calls forth a different definition from each person can never be generally defined for all.

- B. "Marriage is a physico-psychical union of two human beings of such unique intimacy as to constitute a new personality."

P. Vollmer, "New Testament Sociology." p. 135.

- a. This is an age old as well as a new definition.

- (1) "And they shall be one flesh."

Genesis 2:24.

- (2) "These two individuals make one person." *P. Vollmer, "New Testament Sociology." p. 135.* (From the ancient Saxon laws.)

- (3) The present day definition of marriage is : one soul in two bodies.

- (4) Christ defined the family in this way too as we discover from our devotional reading.

- b. Marriage requires a physical union.

- (1) The very purpose and reason for marriage requires a lifetime of physical

- intimacy, such as no other human institution could possibly impose.
 - (a) A full realization of this fact makes one pause before the tremendous responsibility it implies.
 - (b) This obviously is one life choice worthy of the most careful preparation and of the noblest dedication.
- c. Marriage requires a physical union.
 - (1) The most precious treasure an individual possesses is a distinct personality, and if either personality is crushed by thoughtless tyranny or disrespect, or by any other reason, the marriage is a tragedy and not a triumph.
 - (a) For this reason, the choice of a mate is not the business of the parents or the state but of the individuals concerned. The parents may advise, and the state may guard against evil and disease, but the choice is the individual's.
 - (b) Also, for this reason, it is necessary that an extended period of acquaintanceship precede the marriage ceremony, in order that each participant may have opportunity to discover the attitudes, habits, and desires of the other.
 - (c) Young people must determine to marry, "till death do us part," and not till divorce do us part.

C. For these reasons we are safe in saying that the goal of a happy home can only be attained through love.

2. This goal can only be maintained through trust.

A. One of the greatest arguments for monogamous marriage is the fight a man makes to defend the virtue of his wife and the fight the woman makes to hold the love of her husband.

a. In other words, it seems that both men and women realize that there is something vitally worth preserving in the marriage union.

(1) That vital principle is the love and affection each holds for the other.

(a) Love has a strong armor,—the state cannot kill it, criticism only strengthens it, poverty can dent it but cannot pierce it, but love's "Achille's tendon" is infidelity, and the consequent loss of trust.

B. But the maintenance of trust is hard sometimes, either because of temptation or circumstance.

a. Thus it requires what the psychologist has called a schooling of the desires.

(1) This task is constantly growing more difficult as the cinema, magazines and other methods of the communication of vulgarity increase.

(a) The only weapon which the home can wield against this anti-moral

advance is absolute dedication to the true happinesses.

3. For obvious reasons Christ never married, but he spoke often and lovingly of the home, and he singled it out for some of his highest compliments and deepest teachings.

A. Christ believed the home to be of divine origin.

a. "What, therefore, God hath joined together, let not man put asunder."
Matthew 19:6.

(1) Christ was against divorce.

(a) Moses had allowed divorce, but made the tests for adultery very stiff.
Deuteronomy 24:1-6, and Numbers 5.

(b) The prophets condemned divorce (Hosea) and used it as an illustration of Israel's infidelity to God. *Jeremiah 3: 6-10.*

(c) Christ absolutely condemned divorce, *Mark 10:2-12*, but he never forbade it.

B. Christ believed in absolute purity of thought and action.

a. "Ye have heard that it was said, Thou shalt not commit adultery, but I say unto you, that everyone that looketh on a woman to lust after her, hath committed adultery with her already in his heart." *Matthew 5:27-28.*

(1) Christianity believes that it is the law of God, and for the good of society, that from youth the bodies of men and women are dedicated to absolute

chastity in behalf of the marriage partner.

(a) This is not an unmerciful or unnatural law, it is the path to peace and happiness.

(b) Christ is never unmindful of the fact that we may succumb to temptation, and for that reason he revealed to us a forgiving God.

C. Christ made the home and family the model of his Kingdom.

a. "Our Father who art in heaven."

Matthew 6:9.

D. The church was called the "Bride of Christ."

a. "Come hither, I will show thee the bride, the wife of the Lamb."

Revelation 21:9.

b. "And the spirit and the bride say, Come." *Revelation 22:17.*

E. Thus Christ made the home at once the goal, the model of life.

III. Conclusions and comments.

1. We conclude that the establishment of a home is the goal of a young person's life. Into it must flow his best energies and noblest emotions, if out of it is to flow his deepest happiness and greatest joys.
-

FIRST YEAR, CHAPTER XIII

LESSON II

The Home as a Creator of Life.

Devotional : "And the man knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah."

Genesis 4:1.

Pray for all children and parents that love and science may combine to save and sanctify both.

Lesson Aim : To study the subject of the birth of children and of birth-control.

Procedure :

I. Introduction.

1. No event in the life a human being is more important than birth, and yet no subject is more surrounded and secluded by taboo and superstitious fear.

A. There is no subject in the world about which knowledge is more necessary than the conception and birth of children, and yet we allow religion, or false chastity, or boorish vulgarity to keep us in ignorance.

a. There are however signs of a change.

(1) A recent American magazine carried frank and intimate pictures of the birth of a child, in order to educate the public. ("*Life*" magazine.)

(2) Much good literature is now becoming available on the subject and there are competent nurses and doctors to be consulted.

2. The procreation of children is one of the most striking expressions of humanity's God-likeness. Every married couple has the divine ability to create a child, even as God created.

A. "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." *Genesis 1:26.*

a. Every young married couple can paraphrase this statement of God's and say, Let us make a child in our image, after our likeness, and let him have dominion over our home, and over our money, and over our time, and over talents, and over everything that belongs to us."

(1) But if this creative act is to remain a divine privilege instead of becoming an intolerable hell we must study it and realize its pathways and its pitfalls.

3. The subject of birth naturally falls into two subheads: birth, and birth-control.

II. Birth.

1. Celibacy.

A. Celibacy was not a part of Judaism.

a. On the contrary, one of God's earliest commands was "Be fruitful and multiply and replenish the earth." *Genesis 1:28 and 9:1.*

b. All of the great Hebrew leaders were married.

(1) Abraham, Joseph, Moses, Samuel, David, and Solomon, all were married.

(a) In fact there is little doubt but the major teaching of the early books of the Bible is that the Hebrews married too much and thus fell into sin.

c. Only rarely, and for some special purpose, was a Hebrew singled out for celibacy.

(1) Jeremiah 16:1.

d. In reality the whole Judaistic system was built upon the idea of the family. "We are the sons of Abraham" is a cry still heard round the world.

e. The most remarkable fact about Judaism and marriage is not the fact that Judaism advocates marriage, but the fact that, with the history it had, Judaism was able to escape from condemning it.

(1) The downfall of almost every great man of Israel can be traced to a woman.

B. Christ was perforce a celibate, but he never advocated it for others, and gave some of his finest teachings concerning the home, finally making the home the model of his Kingdom.

C. Paul held a strange view of the return of Christ to the earth and this almost led him astray in the matter of marriage.

- a. I Corinthians 7. It is very easy to misunderstand Paul here, partly because it is so hard to understand the environment in which he lived.

D. The Christian church (except the Catholics) advocates marriage for all, even its ministers.

- a. A protestant church will hardly accept an unmarried minister.
- b. The Catholic church early declared that its clergy must remain unmarried.

(1) At times this has proved an aid to the spread of the church, but it has placed an intolerable strain on Catholic morals even up to the Papacy. (Sixtus IV is reported to have had sixteen illegitimate children." A.C. Zenos, "*Compendium of Church History*" p. 186.)

E. Other religions have advocated celibacy.

- a. Buddhism is well known for its celibate monks, but none, except Buddha himself, seems to have attained Nirvana by this path.

F. Marriage is a divine institution, created by God for the uplift of humanity and the perpetuation of the race.

- a. To condemn marriage or to force others to disregard it is surely one of religion's greatest sins.

(1) Individually, it is a matter of opinion, but for a church or state or any other institution to force large numbers of

- men to remain unmarried except because of health must surely fall under the condemnation of God.
2. Having discussed the subject of celibacy, let us now ask the question : what does the procreation of children require of the parents ?
- A. This question can be answered by one word—health.
- a. Knowingly to conceive a possibly diseased or deformed child, is a sin against God, against one of the parents, against the child, and against society.
- (1) It is one of the horrible, almost unbelievable, facts of life that this crime takes place daily.
- (a) We move heaven and earth to convict a criminal of a theft of property, but the theft of personality occurs almost openly, and we silence attempts to discuss it.
- (2) We spend millions of dollars breeding cattle in order to develop finer healthier herds, while the human herd degrades itself both in character and physique.
- b. There are, however, signs of an awakening in this matter.
- (1) European countries are using sterilization of the unfit as a method of improving the health of men.
- (2) The United States is now requiring a medical certificate along with every marriage license, in almost every state.

- (a) Many states also require certificates of tests for specific diseases such as syphilis and tuberculosis.
- (3) Since men will not, of their own accord, do right, then it is the duty of the state to interfere.
 - (a) This does not contradict I, 1, F (1) above, for it does not mean that the state should permanently prevent marriage, but only until the defect is corrected.
- c. It behooves every young person to be sincere in this matter and see that his or her life is above reproach.

III. Birth Control.

1. The argument for birth-control.

- A. Birth-control means the prevention of the conception of children, and there really are no arguments against it, for all practice it.
 - a. A man is capable of producing an almost unlimited number of sperm, while a healthy woman is capable of giving birth to from 20 to 25 children.
 - (1) To have one child less than the maximum possible, accident or illness being excluded, is to practice birth control.
 - (a) Thus the young person who postpones marriage in order to get an education, practices birth-control.
 - (b) The Catholic church condemns birth-control, yet the celibacy of its clergy is a method of practicing that which the church as a whole condemns.

- (c) Christ, in his human form, practiced birth-control for he never married.
- b. Thus the argument begins to clarify, and we see that the attack is not against birth-control as a whole, but against certain forms of it.
 - (1) It is imperative to get this broad understanding of the problem of birth control, for it leads us to the next inquiry, where can wise and good information on this subject be obtained?
 - (a) It is obviously impossible to discuss this question further in a class, unless the professor is an expert in such matters.
 - (b) There are two places to go for information, to the physician, and to books.

2. The physician.

- A. Undoubtedly the wisest and best from whom to seek information upon so important and so intimate a subject as birth-control, is the sympathetic, keen, intelligent, friendly physician.
 - a. Not only is the intelligent physician able to give up-to-date knowledge, but it is also his experiential knowledge, which is many times more valuable.
 - b. Also, in frank open conversation about a subject steeped in mystery and surrounded by taboo, there is something of the same reassuring psychological effect as that produced by confession to a priest.

B. But some dread the ordeal of laying bare their souls even to the physician, so their only recourse, if they are to escape misery or blundering mistake, is books.

a. The following is a suggestive list of books on the subject of married life in general.

(1) It is not at all wise to place these books in the hands of the immature.

(a) For the professor to know them is necessary, but to give them promiscuously to students below B. A. standard may do more harm than good.

3. Books on marriage and birth-control.

A. This list is by no means exhaustive, but taken all together these will give a well-rounded background of information and inference concerning this problem.

B. "Little Essays on Love and Virtue," Havelock Ellis. A. and C. Black Ltd. 4, 5 & 6 Soho Square, London. 1922.

a. This book deals with marriage more from the spiritual and psychological approach.

C. "Married Love", Marie Stopes. G. P. Putnam's Sons, Ltd. 24 Bedford Street, Strand, London.

a. This book, by a widely experienced and highly trained woman, combines the learning and technique of the scholar with the sympathy and tenderness of a woman.

D. "Birth-Control on Trial", Lella Secon Florence. George Allen & Unwin Ltd., Museum Street, London, 1930.

a. This book, also by a woman, deals more with the technical aspect of birth-control.

E. "Enduring Passion", Marie Stopes, G. P. Putnam's Sons, 24 Bedford Street, Strand, London, 1932.

a. This book attempts to advise and direct those who have been married several years, but still find many problems unsolved.

IV. Conclusions and comments.

1. Thus we conclude that it is the God-given privilege of us all, to create new life upon the earth, and that this privilege must not be held lightly or rejected entirely.
 2. Secondly, we feel that since the prime requirement of parenthood is health, then it behooves each of us to be above reproach in this matter.
 3. Thirdly, we can plainly see that there are no arguments against the general theory of birth-control, and believing our happiness and health to depend upon a wise and good solution of this problem for the good of all.
-

FIRST YEAR, CHAPTER XIII

LESSON III

The Home as a Sustainer of Life.

Devotional : "Give us this day our daily bread."

Matthew 6:11.

Pray for those whose homes are poor and without comfort, for those whose homes are in unsanitary villages or in the slums of our cities, for those who have no homes.

Lesson Aim : To study what the home should provide as regards the physical necessities and comforts of life.

Procedure :

I. Introduction.

1. Next to a deep and abiding bond of love between husband and wife, probably the greatest influence upon the happiness and health of the home is its economic status.

A. Not only does poverty or sustained drudgery sap the strength of husband and wife, and endanger the lives of delicate children, but, what is more, these evils are able to shatter the very bond that holds husband and wife together.

B. Probably the greatest evil that arises from the lower economic brackets is immorality and its coarser expression—prostitution.

C. Polite society is so polite that it refuses to seek knowledge about such things. Many times it actually refuses to believe that such things exist, or self-righteously excuses

itself by taking it for granted that that is just the way the "other half" lives.

2. It is to the question, "What should a home provide in the way of material environment?" that we now turn our attention.

A. By its nature, this subject falls into three divisions.

a. The home must provide the necessities of life.

b. The home should provide some of the comforts of life.

c. The home may provide a few of the luxuries of life.

II. The home must provide the necessities of life.

1. Herein lies the secret of the origin of the family.

A. Having been drawn together through mutual attraction, the logical next step which has been taken by many of the lower animals and finally by man himself has been the establishment of some form of family organization.

a. H. G. Wells credits the origin of family life to that biological group called mammals.

(1) "The Mammal is a family animal."

H.G. Wells, Outline of History, p. 58.

B. Food.

a. Food is the prime necessity of life, and above all else man must have food or die.

(1) The individual in good health, male or female, can search and gather food, but once the two have mated and the female has become incapacitated by approaching motherhood, then the male must provide food.

(a) The long care necessary for both mother and child has made this especially true in the case of human beings.

(2) Something of this idea is to be discovered in the first family, as told by the Bible.

(a) "Unto the woman, he said, I will greatly multiply thy pain and thy conception, in pain thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam, he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake, in toil shalt thou eat of it all the days of thy life."

Genesis 3:16-17a.

(3) Christ placed this need high in his list of human necessities.

(a) Before Christ prayed for forgiveness or guidance, he said, "Give us this day our daily bread." *Matthew 6:11*. In other words, Christ placed the physical necessities of men second only to the Kingdom of God.

- (b) It is here that Christian people have failed to live up to Christ's teachings, for we preach the Kingdom through our love and prevent the Kingdom through our greed.
- b. The lack of food drives people to slavery, theft, and rebellion, and is probably the greatest source of evil in the universe.
 - (1) This was Jean Valjean's only sin, as Victor Hugo pictures him in 'Les Miserables'.
 - (2) Out of this necessity arises much of the vice and crime and international hatred that is turning life into an uncertain chaos.
 - (3) Is there any significance in the fact that Christ made the noblest of the sacraments to be a supper ?
 - (a) Is the Church the body of Christ ?
By Christ's own divine declaration the prime necessities of life are the body and blood of Christ.

C. Clothing.

- a. If food represents life itself and is the prime necessity of mankind, then surely clothing, which represents chastity and gentle breeding and all the finer characteristics of civilization,...is also important.
 - (1) It is when we dress ourselves that we rise out of the brute level of life into the realm of man and God.
 - (a) The lion may be the King of beasts, the bird-of-paradise may be adorned with beauty, but in all

God's creation there is nothing that can compare with a dignified, intelligent, well-groomed man or woman.

- (2) If every human being were absolutely pure at heart, clothing could be omitted as a necessity of life, but with men as they are, no such omission is possible.

- (a) "And they were both naked, the man and his wife, and they were not ashamed.

"She took of the fruit thereof and did eat, and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons."

"And Jehovah God called unto the man and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And he said, who told thee that thou wast naked?"

"And Jehovah God made for Adam and for his wife coats of skins, and clothed them." *Genesis 2 and 3 (Selected).*

- b. Thus clothes too are a necessity of life.

- (1) All too often, the scantiness of man's dress is dependent upon the state of his finances, whereas the Bible plainly

- teaches us, in the references above, that the scantiness of man's dress should be dependent upon the state of his morals.

D. Shelter.

- a. The third urgent need of family life is shelter, both from the weather, and for privacy.

(1) Shelter, however, is probably the least necessary of all the necessities of life, especially in the early cultures which lived largely in the open in the warmer climates.

(a) It is surprising to note that the first human shelter mentioned in the Bible was not a home, but a city, and that was built by the murderer, Cain. *Genesis 4:16*.

(2) As the race increased in number, the need for privacy increased, and it is more for this reason than for shelter that we build houses.

(a) As for shelter, the whole trend of modern life is to live more in the open, weather permitting.

(b) Many of the crowded tenements in the cities are good enough shelters, but the overcrowding and forced intimacy which it causes is a source of vice and crime in every major country in the world.

E. These then—food, clothing and shelter—are the necessities of life, and the home must

provide these, especially for the mother and the growing children.

a. About the only thing the home asks of society is security, and if this is removed or violated civilization cannot stand.

(1) Russia claims now to be able to provide free bread for her citizens. If this be true on a widespread and equable scale, then the other nations must humble themselves and learn from her.

b. But are the necessities of life all that humanity requires ? No ! There is more.

III. The home should provide some of the comforts of life.

1. The rise of the machine age and the increasing demands upon the time and energy of the human being has changed the basis of survival from the digestive system of man to the nervous system.

A. We seek every manner of relief and release from the tension of life from the sublime to the ridiculous.

a. "Jitterbug" is the current word to describe us.

B. The home should be the sanctuary into which a person retires with pleasure to revitalize the soul.

a. Jesus recognized that purely material existence was not enough, and he gave utterance to this thought when he said, "Man shall not live by bread alone."

Matthew 4:4.

• (1) That home which lives on the ragged edge of existence is living by bread alone.

b. Jesus was never an ascetic, rejecting comfort and pleasure; he ate and drank and enjoyed life; he was an advocate of the full or abundant life; in fact his last promise to his followers was to send his "Comforter" to them. *John 14:16 and 26.*

(1) The whole passage from John 14:1 to 14:24 is a striking section and might be titled, "The Comforts of Home."

(a) It begins in the heavenly home, "In my fathers house are many mansions." (verse 2)

(b) The section ends in the earthly home, "We will come and make our abode with him," (verse 23)

(c) In the midst of this two-room home is the "Comforter", (verse 16).

IV. The home may provide a few of the luxuries of life.

1. Few are the homes that rise through the necessity class, and the comforts class, to the luxury class.

A. Excessive luxury is condemned in the Bible and at the bar of reason.

a. Luke 12:13 to 53 is a great sermon on "God the Divider." The first part of this sermon is a condemnation of luxury. (13-14).

b. Luke 16:19-31 is another condemnation of luxury.

- c. There are many others, but these will suffice to show that Christ was against unwise expenditure on luxury.

V. Conclusions and comments.

1. Thus we conclude that if society is to progress, the home must provide the necessities of life for its members.
 2. If society would truly raise the standards of living of its people, the home must be able to provide a few of the common comforts of life over and above the necessities.
 3. Excessive luxury must be avoided for the good of all.
 4. Our conclusions concerning the material status of the home might be summarized by the following statement : the home should provide a maximum of the necessities of life, a modicum of the comforts and a minimum of the luxuries.
-

FIRST YEAR, CHAPTER XIII

LESSON IV

*Conclusions—The Home as an Environment
for Children.*

Devotional : For their sakes, I sanctify myself."
John 17:19.

"Behold the Child among his new-born blisses,
A six years' Darling of a pygmy size !
See, where 'mid work of his own hand he lies,
Fretted by sallies of his mother's kisses,
With light upon him from his father's eyes !
See, at his feet some little plan or chart,
Some fragment from his dream of human life,
Shaped by himself with a newly-learned art ;

A wedding or a festival,

A mourning or funeral;

And this hath now his heart,

And unto this he frames his song ;

Then will he fit his tongue

To dialogues of business, love, or strife ;

But it will not be long

Ere this be thrown aside,

And with new joy and pride

The little Actor cons another part ;

Filling from time to time his "humorous stage"

With all the Persons, down to palsied Age,

That life brings with her in her equipage ;

As if his whole vocation

Were endless imitation."

William Wordsworth, "Ode on Intimations
of Immortality from His Recollections of
Early Childhood."

Pray for all homes that they may realize their sub-

lime responsibility in shaping the mind and soul of a child.

Lesson Aim : To study the home as a mental and spiritual environment for growing children.

Procedure :

I. Review.

1. Lesson 1. "The Home as the Goal of Life".

A. Introduction.

B. Recall our study of the home as the goal of life.

a. This goal can only be attained through love.

b. This goal can only be maintained through trust.

2. Lesson 2. "The home as a Creator of Life."

A. Introduction.

B. Birth.

C. Birth-control.

3. Lesson 3. "The Home as a Sustainer of Life."

A. Introduction.

B. The home must provide the necessities of life.

C. The home should provide some of the comforts of life.

D. The home may provide a few of the luxuries of life.

II. The home as environment for children.

1. Introduction.

A. With the birth of a child there settles upon the shoulders of the parents a res-

possibility that is astonishing in its implications.

a. Not only is the child's health of vital importance, but what is more there is placed in the hands of the mother and father a little brain which has received no stimulus from and formed no opinions of, the outside world, and a little soul which has seen no evil, heard no evil nor has it spoken any evil.

(1) This is obviously what Christ meant when he said, "Suffer the little children to come unto me, forbid them not: for to such belongeth the Kingdom of God" *Mark 10:14.*

(a) In other words, it is not the duty of parents to get their children into the Kingdom of God, it is their duty to prevent their children from getting out of the Kingdom of God.

(2) The child is a little piece of plastic posterity which it is the parent's privilege to mould.

b. This divine privilege of creating a healthy and happy mental and spiritual environment around one's children challenged by strong forces in the world: primarily three.

(1) The Church.

(a) The Catholic church, in particular, has stressed its privilege of training the children of its members. The Catholic church says, "Give us a child until he is seven years old and

you can have him the 'rest of his life.

- (b) The church has a part in the training of a child, but in the life of Christ even God did not interfere with Mary's maternal privileges.

(2) The State.

- (a) A current slogan in Germany is, "If the adults will not like us, then we will take their children and train them as we wish."

(3) The world.

- (a) That un-fortunate child whose parents take no interest in him must gain his knowledge and develop his passions wherever he can discover the means.

B. The environments which it is the parent's privilege to create around the child are essentially two, a mental environment, and a spiritual environment.

2. The mental environment.

A. The thing to be remembered concerning this environment is that the child's mental horizon is a constantly expanding one.

- a. This fact requires the parents to study in order to lead the child and in order to keep its respect.

- (1) This necessity for study and guidance is well illustrated by a quotation from an article in "*Reader's Digest*" (November 1938) entitled, "*Mother of Comp-
tons.*"

- (a) "The reason why many parents laugh at their children," Mrs. Compton says, "is that they have no interest in the child's affairs. It isn't enough to encourage the child, the parents must participate in his interests. They must work with him and if his interest turns out to be something about which they know nothing it is their business to educate themselves. If they don't, the child will discover their ignorance and lose his respect for them."

When Karl Compton was 12, he wrote a 'book' on Indian fighting. Mary was absorbed with linguistics. Wilson's devotion to the spitball made him the greatest college pitcher in the Middle West. Arthur, too, was a notable athlete, but his first love was astronomy. The combination of Indian fighting, linguistics, the spitball, and astronomy might have driven a lesser woman to despair, but Otelia Compton mastered them all."

- b. It is also a part of the mental environment of children to surround them with the best of the world's literature and art.
 - (1) The pictures on the wall, the books on the shelves, and the subjects discussed by the parents, all have a great bearing on the child's mental health.
- B. It is the necessity of surrounding the child with a healthy mental environment that

calls to mind our text for today: "For their sakes, I sanctify myself." *John 17:19.*

a. This might be paraphrased to read, for their sakes, I educate myself.

b. This is the parental duty and privilege.

(1) Parents hope and pray for children to perpetuate their name and lineage, but rare is the parent that prays for the child to perpetuate the family intellect.

3. The spiritual environment.

A. The parent is the child's God, the adolescent's good, the youth's guide.

a. The brief period in the which the child worships its parents is being found to be the most important period in the child's life.

(1) Recent experiments in baby clinics and child welfare centres in the United States, lead to the conclusion that children begin the learning process and the formation of habits at an age of only a few weeks, and that the earliest months of a child's life are probably the most important of all.

(2) If the parents fuss and fight, then the child naturally assumes that this is the kind of a world where people are supposed to fuss and fight.

(3) If the parents hide the magazines they read, then the child naturally opines that this is the sort of world

- where one should hide the magazines one reads.

(4) Every bad habit finds a ready echo in the soul of the child, but it is just as certain that the good habits do too.

B. Thus, again, we are reminded of our lesson text, "For their sakes, I sanctify myself."
John 17:19.

a. To surround one's children with a healthy and happy spiritual environment should be the goal of every parent.

(1) The good, the true, and the beautiful are the "three R's" of spiritual education.

(a) These are imbedded in what we call religion.

(b) According to Christ's own words when he said, "For of such is the Kingdom of God," children are inherently good and true and beautiful. It is not the parent's duty to teach them thus, it is the parent's duty to keep them thus.

III. Conclusions and comments.

1. Our general conclusions may best be summed up by those verses of scripture whereby Luke describes the growth of our Lord.

A. "And the child grew and waxed strong, filled with wisdom: and the grace of God was upon him." *Luke 2:40.*

B. "And Jesus advanced in wisdom and stature, and in favour with God and man."

Luke 2:52.

C. These two verses of scripture give us an intensely revealing view of the home of Jesus, a home which had been the goal of the lives of Joseph and Mary a home in which there had been the glorious birth of a marvelous child, a home which had provided the necessities, a few of the comforts of life, and a home which had surrounded the boy Jesus with a healthy and happy mental and spiritual environment.

a. It is this home which should be the goal of every young man and woman to establish.

• **First Year, Chapter XIV**

My Relationship with God.

Lesson I. God.

1. Introduction.
2. What is God ?
 - A. "God is a Spirit, infinite, eternal, unchangeable in his being, wisdom, holiness, justice, goodness and truth."
"Shorter Catechism."

Lesson II. "The Establishment and Maintenance of Our Relationship with God."

1. Introduction.
2. God's part in establishing this relationship.
3. Man's part in establishing this relationship.

Lesson III. "The First Result of This Relationship, Service."

1. Introduction.
2. What is the origin of Christian service ?
3. What is the motive of Christian service ?
4. Who are the objects of Christian service ?

Lesson IV. "The Second Result of This Relationship"

1. Review.
2. Sacrifice.
3. Conclusions.

FIRST YEAR, CHAPTER XIV .

LESSON I

God

Devotional: "God is a Spirit." *John 4:24.*

"God is Love." *I John 4:8 and 16.*

Let us pray that we may sincerely try to understand what God is.

Lesson Aim: To attempt to define God.

Procedure:

I. Introduction.

1. Having now accepted as our definition of religion that, religion is one's relation to God and man, it now behooves us to apply this definition.

A. Before we can apply it however, we must get acquainted with our source of strength and inspiration, we must come to know that mysterious first-person in this relationship, we must be able to find and recognize God.

a. Thus it is the purpose of this lesson to answer the question : What is God ?

II. What is God ?

1. One realizes at once the almost insurmountable difficulties to be met in trying to define such a concept as God.

A. Man's words fail when he tries to encompass such a great idea as God, not from the possibility of overstatement, but from the inevitability of understatement.

B. The simplest definition of God is best

stated in a Latin phrase, "Ens perfectissimum" (This might be translated: the perfect entity, or the perfect being.)

C. The apostle John gave us two definitions of God which are notable for their brevity and simplicity.

a. "God is a Spirit." *John 4:24.*

b. "God is Love." *I John 4 and 8.*

D. We are now beginning to sense the difficulty, and also to see a way out.

a. As one glances through the Bible one finds that God is a creator, a preserver, a judge, a rewarder and a host of other things.

(1) These are the things God does, and it is through a study of these attributes that we come to know what God is.

(a) One of the best definitions of God ever penned by man, is that given in the "Westminster Catechism." *Charles Hodge, "Systematic Theology." Vol. 1, p. 367.*

2. "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." "The Shorter Catechism", Answer to question No. 4.

A. But this definition alone is not enough, it needs to be explained.

a. Perhaps it will be easier to understand our definition if we take it up word by word.

(1) In our explanation of these words, we shall draw upon the outline and

argument given in Dr. Charles Hodge's
"Systematic Theology" Volume I,
chapter V.

- (2) It is to be noted that these words
cling together in groups.
 - (a) "Spirit" and "being" refer to God's
essence.
 - (b) "Infinite", "eternal", and "un-
changeable" refers to God's limits,
or lack of limits.
 - (c) "Wisdom," "power," "holiness,"
"justice," "goodness," and "truth"
refer to God's attributes.

B. The essence of God.

a. "God is a Spirit."

- (1) The Hebrew word "ruach" and the
Greek word "pneuma" originally meant
the moving air or the breath and final-
ly, the human soul or spirit.
 - (a) Thus whatever intuition we may
have about the human spirit may be
applied also to God. What intui-
tions do we have about the spirit ?
- (2) The spirit is an individual, self-con-
scious moral substance which possesses
the powers of thought, feeling and
will.
 - (a) The soul is not a part of a huge
pantheism, it is a unified independ-
ent individual substance.
 - (b) Self-consciousness is the founda-
tion-stone of being and differentiates
man from the brutes.
 - (c) The soul feels intuitively that it
ought to be moral.

- (d) Spirit is not a mere abstract force. God is not an abstract force, he is "something."
- (e) We recognize in our own being the faculties of thinking, feeling and willing, and are certain that we do these things.
- (3) All of this then is included when we speak of God as a Spirit.
 - (a) This makes God a personal friend of ours for he is like us.
 - (b) We are the "image" of God.
- b. God is a being.
 - (1) Being, means substance or essence as opposed to mere abstract force or power.
 - (a) This emphasizes section (c) above.
 - (2) We recognize a substance by its characteristics.
 - (a) We recognize iron because it is hard, or malleable, or because it can be welded or because it rusts.
 - (b) In the same way, there can be no thought without a thinker, and no action without an activator.
- c. Thus, in his essence, God is a spiritual being.
 - (1) This is as far as we need to go in describing God's essence. Like electricity, we cannot see what God is, but we can see what he must be.
- C. God's limits, or lack of limits.

- a. The adjective "infinite" in the Catechism definition of God, in its simplest definition, means that which cannot be limited.

(1) "God is infinite in being because no limit can be assigned to his perfections, and because He is present in all portions of space." *Charles Hodge, "Systematic Theology," Vol. I. p. 383.*

(a) Thus infinity, as related to space, simply sets forth God's immensity and his omnipresence, faculties which the Bible long ago described for us: "Behold heaven and the heaven of heavens cannot contain thee" (*I Kings 8:27*) and, "Surely Jehovah is in this place" (*Genesis 28:16*) and "He (God) is not far from each one of us." (*Acts 17:27*). Also, *Psalms 139:1-15*.

(2) Therefore, the infinity of God is not a terrifying, awe-inspiring mystery, it is, rather, the comforting assurance that whenever and wherever we need him, God can be found.

- b. The adjective "eternal" in our definition, simply refers to the fact that, just as God is not bound by the limitations of space, neither is he bound by limitations of time.

(1) Scripture is filled with this fact: Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting

to everlasting, thou art God" (*Psalm* 90:2) and, "Before Abraham was, I am." (*John* 8:58) and "Grace to you and peace, from him who is and who was and who is to come." (*Revelation* 1:4). Also: *Psalm* 102:25-27, and *Isaiah* 44.6, and *Psalm* 90:4, and *II Peter* 3:8, and *Hebrews* 13:8.

- (a) This simply means that this generation has no monopoly on God, but that our grandfathers prayed to him and our grand-children will pray to him.
- (b) Also, if we see a parade through a crack in a fence, we see only a portion of it, but if we view it from the top of a building, we can see its origin, its present position, and its destination. In like manner, God sees the stream of life without the limitations of time, but from the viewpoint of eternity.
- c. The adjective "unchangeable," is equally as simple.
 - (1) "Infinite space and infinite duration cannot change. They must ever be what they are. So God is absolutely immutable in his essence and attributes. He can neither increase nor decrease. He is subject to no process of development or self-evolution. His knowledge and power can never be greater or less. He can never be wiser or holier, or more righteous or more merciful than He ever has been

and ever must be. He is no less immutable in his plans and purposes. Infinite in wisdom, there can be no error in their conception, infinite in power, there can be no failure in their accomplishment." *Charles Hodge, "Systematic Theology". Vol. I p. 390.*

(a) This also is witnessed to by all parts of the Bible: "God is not a man that He should lie, neither the son of man that He should repent, hath He said, and shall He not do it? or hath He spoken and shall He not make it good? (Numbers 23:19) and, "I am the Lord, I change not." (Malachi 3:6) and, "the Father of lights, with whom can be no variation neither shadow that is cast by turning." (James 1:17) also: Psalm 33:11, and Isaiah 14:24, and Isaiah 46:9-10.

(b) Thus unchangeableness should not scare us, rather, it should fill us with the power of faith, for when we are friends with a God like this, we are friends with the ultimate reality.

d. Thus these three great adjectives give us, at once, both an infinite and an intimate God, and eternal and ever-present God, an unchangeable and an understanding God.

(1) Such limitlessness does not at all preclude the possibility of limited existence apart from God, but rather it

separates the infinite, eternal and unchangeable God from finite, temporal and changeable man.

(a) Just as movement and noise differentiates animals from plants, and mind and soul differentiate man from the animals, so does God's limitlessness differentiate him from man, but as the limits of animals do not preclude the possibility of plants, nor the limits of man the possibility of animals, neither do the limits of God preclude the possibility of man.

D. The attributes of God.

a. Wisdom.

(1) The Bible is full of the knowledge of God : "the earth shall be full of the knowledge of Jehovah as the waters cover the sea." (Isaiah 11:9) also Psalm 139:1-18, and Psalm 24, and Romans 11:33.

(2) This is simply to say that God knows all that was, all that is, and all that can be.

(a) Some object that this foreknowledge takes away man's free will, but to foresee is not to decree. Each free decision is based on a past which a finite mind cannot determine and leads out into a future that a finite mind cannot determine, but which an infinite mind, from its very nature, comprehends.

(b) God is infinite in wisdom.

b. Power.

(1) The Bible is also full of the limitless power of God, "Let there be light, and there was light" (*Genesis 1:3*), and "With God, all things are possible" (*Matthew 19:26*) also, *Genesis 17:1*, *Jeremiah 32:17*.

(2) As human beings, we are conscious of power (i. e. the ability to produce effects) within a very limited scope.

(a) "It is by removing all the limitations of power as it exists in us that we rise to the idea of the omnipotence of God." *Charles Hodge, "Systematic Theology" Vol. I p. 407.*

(b) God has infinite power to produce any effect that is not contrary to his own nature.

(c) Bound up in this idea of power is God's creative and preservative ability.

c. Holiness.

(1) The unlimited holiness of God might almost be called the theme song of scripture. All praise and worship of God attests to his holiness. "Holy, Holy, Holy, is the Lord God, the Almighty, who was and who is and who is to come."

Revelation 4:8 also ch. 5.

(a) This holiness refers to God's moral excellence and causes us to bow the knee in repentant shame: "Woe is me ! for I am undone, because I am a man of unclean lips, and I dwell

in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts. *Isaiah* 6:5, and "Depart from me for I am a sinful man, O Lord." *Luke* 5:8.

(b) This unlimited holiness also calls forth worship out of the hearts of men, causing us to cease from worshipping idols to the worship of a holy God.

d. Justice.

(1) Justice is always divided into two parts in the Bible, "rectoral" and "distributive" or rulership and judgment. "Shall not the judge of all the earth do right?" (*Genesis* 18:25) and "He will judge the world through righteousness." (*Psalms* 96:13)

(a) That is, God is just and will stand by his laws. We should leave the final judgments to him.

(b) This should give us great courage, for it means that whatever misrule and injustice we may suffer from men, there is one who is perfectly just, even God.

e. Goodness.

(1) "Goodness, in the scriptural sense of the term, includes benevolence, love, mercy and grace. By benevolence is meant the disposition to promote happiness, all sensitive creatures are its objects. Love includes complacency, desire and delight, and has national beings as its objects. Mercy is

kindness exercised toward the miserable, and includes pity, compassion, forbearance and gentleness...Grace is love exercised toward the unworthy." *Charles Hodge, "Systematic Theology" Vol. I p. 427.*

(a) The Bible, especially the New Testament, is filled with God's goodness: *John 3:16, I John 4:7-11, Ephesians 3:11.*

(b) Our devotional text, "God is love", is included here. (*John 4:8 and 16*)

f. Truth.

(1) Truth is that which is real and can be depended upon. Thus truth is the foundation-stone of religion and knowledge.

(a) God must be true or we are wasting our time.

(b) To undermine faith, to persecute the church or to pervert the world, cannot destroy religion, but if God could be proved untrue, it would tumble to the dust—helpless.

(c) This probably is best stated in scripture in the words, "Ye shall know the truth and the truth shall make you free." *John 8:32.*

III. Conclusions and comments.

1. Here then is God, not in any physical shape or form, but God in his essence, his limits and his attributes.

A. "God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power holiness, justice, goodness, and truth."
"Shorter Catechism." *Answer to Question 4.*

FIRST YEAR, CHAPTER XIV

LESSON II

*The Establishment and Maintenance of Our
Relation with God.*

Devotional : "I believe, help thou mine unbelief".

Mark 9:24.

Pray that we may be willing to meet the condition necessary to the proper relation with God.

Lesson Aim : To try to discover the essentials of the relationship between man and God.

Procedure :

I. Introduction.

1. Having now become acquainted with God, who is the other person in our relationship, it now behooves us to discover how the relationship is established and maintained.

A. The establishment of this relationship has been called by many names.

a. In scripture it is generally set forth in metaphorical language.

(1) "Except one be *born anew*, he cannot see the Kingdom of God."

John 3:3

(2) "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his *resurrection*." *Romans 6:5.*

(3) "Wherefore if any man is in Christ, he is a *new creature*." *II Corinthians 5:17.*

(4) "Be ye *transformed by the renewing of your mind*." *Romans 12:9.*

(5) "Even so reckon ye also yourselves

to be *dead unto sin*, but *alive unto God* in Christ Jesus." *Romans* 6:11.

- b. In theological language this establishment of the relationship between God and man has been called :

(1) Regeneration.

- (a) "Regeneration, therefore, is a spiritual resurrection, the beginning of a new life." *Charles Hodge*, "*Systematic Theology*" Vol. III, p. 5.

(2) Conversion.

- (a) This word is from the Latin and means, to turn about, thus to turn from sin unto God.

- c. Whether we speak in the metaphor of scripture or in the stiffer language of theology we see in this establishment a soul-shaking change from bad to good.

- (1) But one thing is noticeable, the change seems to be entirely on the part of man.

- (a) This is entirely in accord with what we studied yesterday, for God cannot change, (II, 2, C, c.) so man must.

- (b) This causes us to ask, what then is God's part and what is man's part in establishing this relationship.

II. God's part in establishing this relationship.

1. God has, in the Bible, revealed the plan of salvation which all Christians believe to be true.

- A. It is not necessary to give the detailed im-

plications of this plan but merely to point its two great divisions.

a. The reign of law.

(1) At the time of Moses, the children of Israel were truly children and could only be made righteous by law.

(a) But the law was weak in that it was negative, and also it was impossible to keep it perfectly.

b. The reign of grace.

(1) "For Christ is the end of the law unto righteousness to every one that believeth." *Romans 10:4.*

(a) Under the law men strive to achieve salvation by keeping a law. Invariably the degenerate to a strict keeping of the letter of the law, but neglect the spirit of the law.

(b) Under grace men attempt to live up to an ideal, which a gracious and loving God has set before them, and, if they are sincere, God forgives them their mistakes enabling them to live perfectly in the Kingdom of God, even on this earth.

B. Upon the working out of this plan in the individual heart and the establishment of new life, God promises two things: justification and sanctification.

a. Do not be afraid to use technical terms before the students. Let us study them more deeply and see if they will not explain themselves.

2. Justification.

A. Justification is "an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone." *"Shorter Catechism" Answer to question 33.*

a. In simple language, this means that God stands ready to forgive us our sins, and accept us as pure and fit to enter into a spiritual relationship with his own pure self.

(1) "In whom we have our redemption through his blood, the forgiveness of our trespasses according to the riches of his grace." *Ephesians 1:7.*

b. This forgiveness is said to be given, "only for the righteousness of Christ imputed to us."

(1) In other words, it was inherent in the Hebrew law that if anyone was ever able to live perfectly, he would become the symbol of righteousness for all men.

(a) Many men tried it and failed, then "God so loved the world that he sent his only begotten son."

John 3:16.

c. In Christ the judgment and condemnation which the law implied disappeared into justification and love, and God was revealed as a loving father, not a wrathful judge.

(1) "For God sent not his Son into the world to judge the world, but that the

- world should be saved through him."
John 3:17 (also *John 3:18-21*).

(2) The parable of the Prodigal son (Luke 15:11-32) illustrates God's loving forgiveness.

(a) Just as this father forgave his son, God says to the sinner, "I will disregard your past life of evil and consider you just as good as your elder brother Christ."

(b) Thus we are welcomed back into the family in a joyous reunion, and the relationship with God is established.

d. But there is something more. This great gift of forgiveness must be accepted by faith.

(1) But this is encroaching upon man's part of the establishment of the relationship and we must leave that for the second portion of the lesson.

3. Sanctification.

A. "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

"Shorter Catechism," Answer to question 35.

a. This simply means that when we enter into our relationship with God, we begin to try to live more like God's perfect example of righteousness, even Christ.

(1) There is placed within our hearts a little lump of righteous leaven which,

warmed by this beautiful relationship with God, grows and spreads through our whole being.

(a) Our souls are said to be made up of thinking, feeling, and willing, and as sanctification proceeds through the years, our thoughts should become purer, our feelings more sensitive, and our wills more divine.

b. Does sanctification mean that justification fails to make us absolutely pure.

(1) Yes that is not justification's purpose. When God justifies us, he forgives us for allowing weeds to grow in our gardens, then, with God as our helper, we set out to dig up the weeds and burn them. The digging up process is called sanctification.

(a) "Put on the new man which, after God, is created in righteousness and true holiness." *Ephesians 4:24.*

(b) "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." *Romans 6:6.*

4. Here then is God's part in our relationship. God promises to justify us (*i. e.* forgive us of every past sin), and then to begin with us the co-operative effort of sanctification. (*i. e.* growing more and more to resemble our perfect example, Jesus Christ.)

A. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have ac-

cess by faith into this grace wherein we stand, and rejoice in hope of the glory of God." *Romans* 5:1-2.

a. Also: *Romans* 7:7-25, and *Galatians* 5:16-26, and *Ephesians* 4:22-24.

III. Man's part in establishing the relationship.

1. God makes only one request of us in order to establish our relationship with him. He asks us to believe in him or have faith in him.

A. This is abundantly attested to by scripture.

a. "For God so loved the world that he gave his only begotten son that whosoever *believeth* on him should not perish but have eternal life." *John* 3:16.

b. "I *believe*, help thou mine *unbelief*." *Mark* 9:24.

c. "He that *believeth* and is baptized shall be saved, but he that *disbelieveth* not shall be condemned" *Mark* 16:16.

d. *John* 14:1-24 has been referred to as a passage of comfort, but it is equally a passage of faith leading into sanctification.

(1) The first twelve verses deal primarily with a great urge to believe, while the last twelve, very naturally, are an urge to keep Christ's commandments and his word.

e. A great chapter on faith in the Bible is the eleventh chapter of the Epistle to the Hebrews. (Begin reading at verse 32 of chapter 10 and continue to chapter 12 verse 2.

B. It is also the witness of the theologians and religious teachers.

a. The definition of faith.

- (1) "Faith, in the widest sense of the word, is assent to the truth." "From all this it appears that the primary idea of faith is trust. The primary idea of truth is that which is trustworthy."

"Faith is human when it rests on the testimony of men, divine when it rests upon the testimony of God."

"Faith may therefore be defined to be the persuasion of the truth founded on testimony. The faith of the Christian is the persuasion of the truth of the facts and doctrines recorded in the Scriptures on the testimony of God." *Charles Hodge, "Systematic Theology" Vol. III, Chapter XVI.*

b. The object of faith.

- (1) The objects of faith are two.

(a) The object of (general) faith is the whole revelation of God as contained in his word.

"The special object of faith, therefore is Christ, and the promise of salvation through him."

(b) This means that we are to believe not only in Christ's *abilities* but also in his *possibilities*.

c. The effects of faith.

- (1) The first effect of faith is the estab-

lishment of our relationship with God through Christ.

- (a) Immediately following the great belief chapter (John 14) the apostle places the 15th (or comfort) chapter.
- (2) The second effect of faith is justification.
 - (a) "We reckon therefore that a man is justified by faith." *Romans 2:28.*
- (3) The third effect of faith is sanctification.
 - (a) "Sanctified by faith in me."

Acts 26:18.

IV. Conclusions and comments.

1. Upon the exercise of a sincere faith in God and his righteousness, as revealed in Jesus Christ, our relationship with God is established, our sins are forgiven, and we enter into a cooperative effort with God to root up the causes of sin in our lives.
 - A. "He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." I John 1:8b.
 2. We must now press on to study the results of this relationship on us.
-

FIRST YEAR, CHAPTER XIV ,
LESSON III

The First Result of this Relationship—Service.

Devotional : "The Spirit of the Lord is upon me,
Wherefore (Revised Version, margin) he anointed
me to preach good things to the poor :
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."
Luke 4:18-19.

Pray that the spirit of service may infuse us
now, even as it did our Lord.

Lesson Aim : To study the meaning of Christian
Service.

Procedure :

I. Introduction.

1. Having now established our relationship
with God, there remains yet another step to
be taken.

A. In our definition of religion (Chapter XII)
we discovered that Christ defined religion
when he said, "Thou shalt love the Lord
thy God with all thy heart, and with all
thy soul, and with all thy strength, and
with all thy mind, and thy neighbour as
thyself."
Luke 10:27.

a. Thus our relationship with God naturally
turns our eyes onto our fellowman and
we see that we must establish a relation-
ship with him too. That relationship is
primarily a service relationship.

- (1) Service is as natural to Christianity as fruit is to a tree. In fact Christ practically says that it is his purpose in coming to the earth.
 - (a) See above—devotional text.
 - (b) "I came that they may have life and have it abundantly."

John 10:10.

- (2) We can reveal the nature and meaning of Christian service by asking three questions about it.
 - (a) What is the origin of Christian service ?
 - (b) What is the motive of Christian service ?
 - (c) Who are the objects of Christian service ?

II. What is the origin of Christian Service ?

- 1. The secret of the origin of Christian service lies in this relationship which we have established with God through his grace and our faith.

A. A new sensitiveness to sin and suffering is born in us the moment we come into intimate fellowship with God through Christ.

- a. It is as though a long dormant nervous system, sensitive to the stimulus of evil and suffering and reacting in a quick reflex of mercy and kindness, had been awakened in us.

- (1) In fact the Greek word used to indicate this new sensitiveness in the New Testament is the word "Zoopoieo,"

which means to quicken or to make alive.

- b. This new sensitiveness arises from Christ's own example of love and sympathy, both in his life of service and in his sacrificial death.

(1) A glance at any of the Gospels will serve to show that at least half, if not more than half, of the accounts given, are accounts of deeds of loving service.

(a) The disciples never seemed willing to accept this fact. They always called him "Teacher," (*John 13:13 and 20:16*) Christ tried to get them to serve and failed, (*Feeding of the 5000, Mark 6:37*) and Christ finally tried to pierce the stubbornness of their minds by a great act of humiliating service himself.

(*John 13:1-20*).

(b) It is hard for Christianity today to accept this fact. Many times we seem more willing to condemn and to try to convince our fellowmen than to try to heal him and feed him.

(1) Christ's death on the cross was really an act of love, for he did it on behalf of all mankind.

(a) "Greater love hath no man than this, that a man lay down his life for his friends." *John 15:13*.

(b) This need only be mentioned here as it will be dealt with more fully in the next lesson.

c: The origin of Christian service, in this new sensitiveness, is admirably summed up by John.

(1) "We love, because he first loved us."
I John 4:19.

III. What is the motive of Christian Service ?

1. This may seem like a strange question to ask, but on the mission field it has a particular pertinence.

A. Many non-Christians, especially in our modern times, hold the belief that Christianity has other motives than service, and, sad to say, we have laid ourselves open to this charge in a number of ways.

a. By an accident of history, Christian missions arose along with imperial expansion in the West.

(1) In some countries missionaries came in with the imperialists and in others imperialism followed the missionaries.

(2) Many believe that foreign missionaries agreed with Napoleon's views :

(a) "It is my wish to re-establish the institution for foreign missions, for the religious missionaries may be very useful to me in Asia, Africa, and America, as I shall make them reconnoitre all the lands they visit. The sanctity of their dress will not only protect them, but will serve to conceal their political and commercial investigations." *H. G. Wells, "Outline of History." p. 937.*

- b. The rise of nationalism and the consequent enhancement of the value of national cultures has made Christianity seem like a destroyer of all that is old and of value in the receiving nations.
 - (1) Christianity has lost its oriental characteristics by years of flourishing in the occident, and now seems foreign and strange.
 - c. Christianity seems never to have been able to convince itself, except in theory that its work is not necessarily to wreck other religions and make proselytes of their believers, but rather to build men and women of stalwart character who are willing to give up all in order to help bring in Christ's kingdom of righteousness and love.
 - d. These and other reasons have worked together to make Christian missions appear to have ulterior motives.
 - (1) Christianity is being tried by fire in these days of chaos, and we shall soon begin to see what is fit to survive.
2. It is a time now for Christianity to draw in its claws and emphasize its spirit of impartial loving service. This is not craftiness or cowardice.
- A. If it have an ulterior motive, then it is craftiness, and it is wrong; if it be from fear of suffering, then it is cowardice, and that too is wrong; but if it be out of an earnest love of our fellowmen and an

honest desire to bring peace and harmony, then it is the very spirit of love itself.

- a. Let us tone down on those phases of our work which antagonize our non-Christian brethren and emphasize that which draws us together, for we are not come to destroy but to fulfil.
- b. Our motive can be none other than that enunciated by Christ in that sermon which Luke makes the very preamble to Christ's whole life work.
 - (1) "He hath anointed me to preach good tidings to the poor :
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

Luke 4:18-19.

IV. What are the objects of Christian service ?

1. This question can best be answered by the one word, "whosoever."
 - A. Whosoever *will*, may come to Christ, whosoever *desires*, may give himself in service, whosoever *is in need*, is the object of that service.
 - a. The passages dealing with this topic are two.
 - (1) Matthew 25:31-46.
 - (2) Luke 10:25-37.

- b. Here, it is in order to remember all those who have held faithfully to this ideal, through wars and persecutions, opposition and ridicule, famine and difficulty, and have received their reward from Christ himself.

V. Conclusions and comments.

1. First we conclude that the origin of Christian service may be summed up in the words, "We love, because he first loved us."

1 John 4:19.

2. Secondly, we must earnestly endeavour to remove the accusation that our motive of service is evil, and strive to establish the reputation that our motive is love of our fellowmen.
 3. Finally, we conclude that whosoever is in need is the object of Christian service.
-

• FIRST YEAR, CHAPTER XIV

LESSON IV

The Second Result of this Relationship—Sacrifice.

Devotional: "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed." *Luke 9:22;*

"Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for
his name's sake.
Yea, though I walk through the valley of the
shadow of death.

I will fear no evil: for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence
of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and loving-kindness shall follow
me all the days of my life;
And I shall dwell in the house of Jehovah for ever."

Psalm 23.

Pray for this calm reassurance and serene peace
in the knowledge of a right relationship with God.

Lesson Aim: To study the meaning of Sacrifice.

Procedure:

I. Review.

1. Lesson 1. "God."

A. Recall our definition of God.

- a. "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." *"Shorter Catechism."* Answer to question No. 4.
- 2. Lesson 2. "The Establishment and Maintenance of Our Relation with God."
 - A. Remember God's part in establishing our relationship with him.
 - B. Remember, also, man's part in the relationship.
- 3. Lesson 3. "The First Result of this Relationship—Service."
 - A. Remember the origin of Christian service.
 - B. Think, again, about the motive of Christian service.
 - C. Recall the objects of Christian service.

II. Sacrifice.

1. Introduction.

- A. The Christian religion has a great deal about sacrifice in it, and in lands where sacrifices are offered, it is well to get the Christian meaning of sacrifice clear in ones mind.
 - a. The essential point to be understood is the progress of the conception of sacrifice from the time it was first given to the sacrifice of Jesus Christ.

2, Sacrifice in the Old Testament.

- A. There are sacrifices before Abraham, but they give us little light on the meaning of sacrifice. The first sacrifice which has

real significance for us is the temptation to offer Isaac. *Genesis 22:1-10*.

a. In prehistoric times, human sacrifice was very common, being generally connected with the planting of seed.

(1) In these sacrifices, generally the most perfect youth was feasted and given his or her desire and was then sacrificed.

(2) It is dangerous to conjecture about a subject on which there exists so little information, but it would seem that the first step upward in sacrifice, was the offering of children instead of youths or grown people.

(a) Perhaps the child was thought to be purer or else the youths were needed in war.

(3) It was this child sacrifice which the early Hebrews met with in Palestine.

(a) "Moloch" worship was spread all through Palestine and at an early date children were burned to Moloch in Tyre, and by the children of Ammon. *Leviticus 18:21 and 20:2-5*.

b. It is probable that Abraham, dwelling in the land of Palestine and having come from Ur of the Chaldees, had seen or heard of these horrible sacrifices.

(1) Perhaps, at a time when Abraham's sin pricked his conscience or his crops and herds had failed, some one of these evil priests persuaded him to sacrifice his son.

- (a) This was a temptation to return to paganism, to reverse God's upward leading and turn back into the brutal and senseless human sacrifice of the past.
- (b) God, however, withheld Abraham from this sin and started the Hebrews on their upward path.
- c. The meaning of this sacrifice.
 - (1) The meaning here must have been clearly grasped by Abraham—the lamb had died in place of his son.
 - (a) The lamb was a substitute and paid the penalty for sin.
 - (b) This is called an expiatory sacrifice and is the central meaning of Old Testament sacrifices.
- B. This expiatory sacrifice seems to have died out during the time of Jacob and Joseph and must have completely died out during the slavery in Egypt. Moses, however, revived it and really established Hebrew sacrifice.
 - a. On the night of the passover, at Jehovah's direction, the Hebrews slew a lamb to save their first-born sons from the plague of death.
 - (1) This became a regular sacrifice.
 - b. At Sinai Moses instituted the whole system of sacrifices for the Hebrews, and wrote it into the book of Leviticus (Chapters 1-7).
 - (1) Chapters 4 and 5 deal especially with the sin offerings and expiatory sacrifices.

- (a) The descending order of the sacrifice from rich to poor seems to indicate that, in Moses mind at least, the sacrificial attitude was more important than the sacrifice itself.
- C. During the time of the judges the regular order of sacrifice along with almost every other Hebrew institution fell into disrepute.
 - a. Jephthah even fell back into paganism by making and keeping a rash vow.
 - (1) It is interesting to note that Jephthah was fighting Ammon in the country of the Moloch worshippers when he made his vow. When God tested him, in almost the same way in which he had tested Abraham, Jephthah fell into sin.
 - b. See also I Samuel 2:12-17.
- D. During the time of the Kings, sacrifice was revived, but it was revived as Kings would revive it, for their own pleasure and aggrandizement, or to aid in establishing their power.
 - a. Solomon made great offerings when he dedicated the temple, and three times a year thereafter.
 - (1) I Kings 8:62-66 and 9:25.
 - (2) But Solomon also built other altars and made other sacrifices.
I Kings 11:1-8.
 - b. Jeroboam split off from Judah and sacrificed to his golden calves at Bethel.
I Kings 12:25-33.

- (1) This was the signal for the general decline of the northern kingdom and it went straight back to the Baal worship that had always been so abominable.
 - (a) Manasseh, a later King in Jerusalem, defiled the temple and reinstated child sacrifice in the valley of Hinnom near Jerusalem.
 - (b) Thus under the Kings, the Hebrew sacrifice degenerated again into savagery.
- c. The degeneration of the sacrifice had an interesting effect on the prophets.
 - (1) Many of the prophets condemned the formalism and ritualism of the sacrifices of their day and showed the foolishness of false sacrifice.
 - (a) Isaiah 1:10-17. (First part of Isaiah)
 - (b) Jeremiah 6:16-21.
 - (c) Hosea 6:6.
 - (d) Amos 5:21-27.
 - (e) Micah 6:6-8.
 - (2) Some of the prophets began to interpret the sacrifice symbolically.
 - (a) Isaiah 34:1-7 (First part of Isaiah)
 - (b) Jeremiah 46:10.
 - (c) Ezekiel 39:17-20.
 - (d) Zephaniah 1:7-13.
 - (e) But the 53rd chapter of Isaiah reaches the greatest heights of sacrificial symbolism, where the Messiah becomes the sufferer for the nation.

- .(3) Thus we can observe an interesting two-fold interpretation of sacrifice which condemned the foolishness of ritual sacrifice, and began to exalt the original idea of sacrifice as an expiation for sins.

3. Sacrifice in the New Testament.

A. During the four-hundred years between the prophets and Christ, sacrifice lost some of its importance, but was still carried on in the temple at Jerusalem.

a. Doves were offered at the birth of Christ.
Luke 2:22-24.

b. Jesus overthrew the tables of the money-changers and the sellers of doves. *Mark 11:15-18, Matthew 21:12.*

(1) John also lists oxen and sheep as being sold for sacrifice in the temple.
John 2:13-16,

c. However, the sacrifice held no great importance for Jesus and his disciples, and was destined shortly to cease altogether (70 A. D. destruction of Jerusalem).

(1) Once or twice Jesus commanded people to offer the sacrifice which Moses commanded. *Matthew 8:4, Mark 1:44, Luke 5:14.*

B. The interpretation of the sacrifice by New Testament authors.

a. Christ himself did not verbally apply the sacrifice to his own life, but those who followed him did, and with great effect.

(1) Paul applied the sacrifice to every type of good act done for love of others, and gave us the idea of a living sacrifice.

(a) Ephesians 5:2.

(b) Philippians 4:18.

(c) In Romans 12 Paul reaches his height of symbolic interpretation in the matter of sacrifice. If we are to be a sacrifice, then we must try to become perfect.

(2) In other passages Christ's life and death are set forth as an actual expiatory sacrifice similar to those in the Old Testament.

(a) Romans 3:25.

(b) The book of Hebrews carries this idea out to great length: *Hebrews* 9:1-10:25 (especially 10:19-25 which is the application)

(c) I John 2:2

(d) Revelation, Chapter 5.

b. Thus we see that the New Testament looks upon Christ's sacrifice as a payment of our debt of sin, applies the general idea of sacrifice to any good act done for others.

C. Christians today consider Christ to have been the final sacrifice for sins, and they apply the general idea of sacrifice to all voluntary service in behalf of others.

a. Thus the minister, the missionary, and every true Christian considers himself a sacrifice to God.

- (1) The Christian is therefore bound to try to become a pure sacrifice and to burn himself up for others.

III. Conclusions and comments.

1. Thus we have defined God as "a spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."
 2. We have seen that God and man can establish their relationship through grace and faith.
 3. Now we discover that God then turns our eyes to our fellowmen in order that we may serve where possible, and sacrifice when necessary.
 - A. Our relationship with God makes us want to serve our fellowmen.
 - B. Our relationship with God makes us willing to sacrifice for the sake of others.
-

First Year, Chapter XV

My Relationship with God (continued).

Lesson I. "My relationship with God gives me a Plan of Life."

1. Introduction.
2. God's plan of life.
 - A. For the individual.
 - B. For society.

Lesson II. "My Relationship with God enables me to conquer Disaster."

1. Introduction.
2. Christ and human suffering.

Lesson III. "My Relationship with God enables me to overcome Death."

1. Introduction.
2. God and the fact of death.

Lesson IV. "My Relationship with God gives me a Life after Death."

1. Review.
2. Immortality in the Bible.

* FIRST YEAR, CHAPTER XV

LESSON I

My Relationship with God gives me a Plan of Life.

Devotional : "I am the way." *John 14:6.*

Pray that we may accept and follow this way.

Lesson Aim : To study what plan of life God places before the world.

Procedure :

I. Introduction.

1. Having now discovered that religion is relation, primarily with God, and that once this relation is established, God immediately causes us to think of others, it is now our purpose to see what God does for each of us.

A. We have mentioned the fact that God ponders our evil ways and helps us to grow better day by day, but he does much more than that.

a. Justification and sanctification might be called the main products of our relation with God, and these others, the by products.

(1) The first of these by-products is a plan for our lives to which we can honestly give our whole-hearted support.

II. God's plan of life.

1. For the individual.

A. God's plan of life for the individual is the life which Christ lived while he was here on earth.

a. This is amply attested to by scripture.

(1) "For God so loved the world that he gave his only-begotten son, that whosoever believeth on him should not perish, but should have eternal life."

John 3:16,

(2) "I am the way." *John 14:6.*

b. Christ is to be our example in thought.

(1) Christ applied himself diligently to the solution of the deepest problems of life—he took life seriously

(a) Christ spent thirty years preparing for his ministry and then only three years in active work. He was not idle during those thirty years, for he showed a remarkable grasp of general and scriptural knowledge.

(b) All too often we are either afraid to study the problems of life or we are indifferent to them. This is why dictators are able to step in and decides them for us.

(2) Christ was honestly skeptical.

(a) Christ never doubted the teaching of the Old Testament, but he was profoundly skeptical of the Jew's application of that teaching.

(3) Once he had found the truth, Christ held to it even if it killed him.

(a) "But now ye seek to kill me, a man that hath told you the truth, which I heard from God." *John 8:40.*

(4) Here then is our mental model, earnestly to seek, diligently to hold—the truth.

c. Christ is to be our example in word.

(1) "And the Word became flesh and dwelt among us. *John 1:14.*

(a) This is the living word of which we are to speak.

(2) One of the greatest discourses on preaching and hearing the word, is the Parable of the Sower. (*Luke 8:4-15*).

(a) Jesus' teaching here seems to be to preach the word freely and hear the word thoughtfully.

(3) "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. *II Timothy 1:13.*

(4) "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." *John 15:7.*

(5) Thus Christ is our example in words: we are to hear his words think on them and speak as he would have us speak, honestly, justly and truly.

d. Christ is to be our example in deeds.

(1) "But be ye doers of the word and not hearers only." *James 1:22* (Also *James 1:22-27*).

(a) This whole passage is an attempt to make our deeds righteous as well as our words.

(b) Many Christians give Christ only lip-service while their deeds belie their devotion.

- (2) "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father who is in heaven."
Matthew 7:21 (Also Matthew 7:15-27).

(3) Thus in deed too we are to follow the lead of our perfect example.

B. A mere glance at the life of Christ as portrayed in the Gospels will serve to show that here is one who met the varying situations of life in a manner which none other has ever approached.

a. Here is an example of righteousness that challenges the best that is in us.

(1) Here is God's plan for the individual.

2. For society.

A. God's plan for society is, beyond a doubt, the Kingdom of God on earth.

a. This kingdom is best illustrated by picturing it as a family with God as the father and all men as brothers. (This concept is dealt with fully in the second year and needs only be mentioned here.

b. This kingdom was foretold in the Old Testament.

(1) "I will multiply thy seeds as the stars of the heavens, and as the sand which is upon the seashore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." *Genesis 22:19.*

(2) "And it shall come to pass in the latter days, that the mountain of

- Jehovah's house shall be established upon the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem and he will judge between the nations, and will decide concerning many peoples, and they shall beat their swords into ploughshares and their spears into purning-hooks, nations shall not lift up sword against nation, neither shall they learn war anymore." *Isaiah 2:2-4.*

c. This kingdom was told by Christ.

- (1) Christ prayed, "Thy kingdom come."
Matthew 6:10.

- (2) Christ bade his followers preach, "The kingdom of heaven is at hand."
Matthew 10:7.

- (3) Christ preached, "The kingdom of God is within you." *Luke 17:21* and, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Matthew 6:33.

- (4) Christ preached the kingdom, there can be no doubt of that. It is mentioned approximately 125 times in Matthew, Mark and Luke.

d. The kingdom was lost by the apostolic Church.

(1) It is mentioned approximately 125 times in Matthew, Mark, and Luke; all written before 60 A. D.

(2) It is mentioned only 3 times in the Gospel of John which was written near 100 A.D.

(a) The main mention of the kingdom in John is to declare that the kingdom "is not of his world."

John 18:36.

(3) In Revelations, the regency of God on earth has ceased to be a kingdom and has become a city. *Revelation 21:1-22:5.*

(4) Thus in the 35 or 40 years between the writing of the synopsis and the writing of John and Revelation, the early Christians seem to have lost the thrilling idea of the Kingdom of God on earth.

B. It is time now to bring forth again God's plan for society : the Kingdom of God, the family of the Lord.

III. Conclusions and comments.

1. Thus our first conclusion is that God's plan for the individual life is to copy the example of Christ in thought, word and deed.
2. Secondly, we must again preach the kingdom of God, which was foretold by Christ, and lost by the early church, for this is God's plan for society.

FIRST YEAR, CHAPTER XV

LESSON II

My Relationship with God enables me to conquer Disaster.

Devotional: "Jesus saith unto her, Woman, why weepest thou?" *John 20:15.*

Pray for those who suffer.

Lesson Aim: To study the problem of suffering.

Procedure:

I. Introduction.

1. Probably next to giving us a plan for life, we look to religion to comfort us in times of suffering and disaster.

A. As one stands by the bed of an innocent child or a helpless man or woman, and watches them writhe in pain and agony; what help can our relationship with God be to us then?

2. In dealing with this subject we shall draw upon Dr. E. Stanley Jones' book, "*Christ and Human Suffering*" for much of our material.

II. Christ and human suffering.

1. Christ does not promise freedom from suffering to those who follow him.

A. "All that would live godly in Christ Jesus shall suffer persecution" *II Timothy 3:12.*

a. A few verses further on Paul admonishes Timothy to, "be sober in all things, suffer hardship, do the work of an evangelist, fulfil they ministry."

II Timothy 4:5.

B. Christ said, "Think not that I am come to give peace in the earth. I tell you, Nay, but rather division." *Luke 12:51.*

- a. Christ also said, "He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

Matthew 10:38-39.

C. In this connection Dr. Jones discovers nine "avenues of suffering" in *Lk. 21:7-19.*

- a. Suffering from confused counsels in religion. "Many shall come in my name saying, I am he."

(1) Religious confusion is a cause of pain to countless numbers of people today who have seen their faith swept away.

(a) There is great disappointment—religion ought to have worked.

- b. Sufferings from wars and conflicts in human society. "Ye shall hear of wars and rumours of wars."

(1) We stand on the brink of this precipice today (1939) not because we will it, but because a handful of men, who control, us will it.

(2) The war in China has not spared the semi-Christian regime of Generalissimo Chiang Kai Shek.

- c. Suffering from physical calamities in nature. "There shall be great earthquakes."

(1) Christians are not providentially guarded against a falling house.

FIRST YEAR, CHAPTER XV

LESSON II

My Relationship with God enables me to conquer Disaster.

Devotional: "Jesus saith unto her, Woman, why weepest thou?" *John 20:15.*

Pray for those who suffer.

Lesson Aim: To study the problem of suffering.

Procedure:

I. Introduction.

1. Probably next to giving us a plan for life, we look to religion to comfort us in times of suffering and disaster.

A. As one stands by the bed of an innocent child or a helpless man or woman, and watches them writhe in pain and agony; what help can our relationship with God be to us then?

2. In dealing with this subject we shall draw upon Dr. E. Stanley Jones' book, "*Christ and Human Suffering*" for much of our material.

II. Christ and human suffering.

1. Christ does not promise freedom from suffering to those who follow him.

A. "All that would live godly in Christ Jesus shall suffer persecution" *II Timothy 3:12.*

a. A few verses further on Paul admonishes Timothy to, "be sober in all things, suffer hardship, do the work of an evangelist, fulfil they ministry."

II Timothy 4:5.

B. Christ said, "Think not that I am come to give peace in the earth. I tell you, Nay, but rather division." *Luke 12:51.*

a. Christ also said, "He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

Matthew 10:38-39.

C. In this connection Dr. Jones discovers nine "avenues of suffering" in *Lk. 21:7-19.*

a. Suffering from confused counsels in religion. "Many shall come in my name saying, I am he."

(1) Religious confusion is a cause of pain to countless numbers of people today who have seen their faith swept away.

(a) There is great disappointment—religion ought to have worked.

b. Sufferings from wars and conflicts in human society. "Ye shall hear of wars and rumours of wars."

(1) We stand on the brink of this precipice today (1939) not because we will it, but because a handful of men, who control, us will it.

(2) The war in China has not spared the semi-Christian regime of Generalissimo Chiang Kai Shek.

c. Suffering from physical calamities in nature. "There shall be great earthquakes."

(1) Christians are not providentially guarded against a falling house.

- (a) If they were then Christianity-Mutual would soon be the greatest insurance company on earth.
- d. Suffering from physical sickness and infirmities. "There shall be.. pestilences."
 - (1) It is the very essence of the spirit of Christ and Christianity to prevent and cure disease, but Christianity is not a vaccination nor yet a sure cure.
 - (a) The apostle Paul carried a thorn in his flesh all his life. He prayed three times to get rid of it, but God said, "Keep it." *I Corinthians 12:8.*
- e. Suffering from economic distress. "There shall be famines."
 - (1) Jeremiah said, "Wherefore doth the way of the wicked prosper?"
Jeremiah 12:1.
 - (a) This question drives many men to nationalize dishonesty in business.
 - (b) Christians are prone to ask this, because Christianity has often spread widest among the poor.
- f. Suffering from one's own fellow men. "They shall lay their hands on you and persecute you"
 - (1) If Christianity really works in a person's life it is going to bring him into conflict with many of the world's evil men and customs.
 - (a) There is, however, a subtle danger here for those who are tempted to

seek persecution. The 34th psalm gives good advice, "Seek peace and pursue it," however, if persecution comes, do not shun it.

- g. Suffering from religious and secular authorities. "They shall persecute you, delivering you up to synagogues and prisons."

(1) Denominationalism is the direct result of the swing from rebellion, to tyranny, to rebellion.

(a) At this point, the church is very much of this world.

- h. Suffering through the home life. "Ye shall be delivered up even by parents and brethren and kinsfolk and friends."

(1) This will touch a deep chord in the lives of many young Christians in India who are, today, outcaste for their faith by their parents and brothers and kinsfolk and friends.

(a) Read again Luke 12:51-53.

- i. Suffering from the fact of being associated with Christ. "Ye shall be hated of all men for my name's sake."

(1) The very fact that to one man "Christ" is the name of his saviour, while to another man "Christ" is a common curse-word shows plainly that we either love him dearly or hate him passionately.

(a) A statue entitled the "The Christian Student" had to be removed from the campus of Princeton University,

as it was the butt of endless jokes and agitation

- j. No one can review this list and accuse Christ of disregarding suffering.

(1) Sin and suffering are the two great Satanic facts of the universe. Christ comes to close grips with both.

(a) But just to come to grips with a problem is not to solve it. What has Christ to say to the sufferer ?

2. What has Christ to say about suffering ?

A. Dr. Jones lists ten ways that men have met or explained human suffering.

a. The way of Omar Kayyam: to remake the world with the possibility of suffering left out (*Stanza 99*).

b. To accept the fact of suffering and try to meet it by always anticipating it.

c. The attitude of self pity.

d. The attitude of Stoicism: grin and bear it.

e. The attitude of Buddha: existence is suffering, but get rid of desire and suffering disappears.

f. The Hindu attitude: because of a previous birth, but strive to recognize oneself as God and suffering and sin disappear.

g. The Moslem attitude: it is the will of God—submit.

h. The Jewish attitude: our enemies will suffer, but we will not.

- i. The Christian Science method : suffering is only in the mind, realize your identity with the Eternal Mind and sin and suffering and death become unreal.
 - j. The common Christian attitude : an over-emphasis of predestination.
- B. Christ does not explain suffering, he accepts it as a fact that does not need explanation.
- a. "Jesus accepts the fact of human suffering. He does not explain it, much less does He explain it away. Had He undertaken to explain it, his Gospel would have become a philosophy—in which case it would not have been a Gospel. A philosophy undertakes to explain everything, and then leaves everything as it was. Jesus undertook to explain little, but changed everything in sight. He did not bring a philosophy but a fact."
- E. Stanley Jones, "Christ and Human Suffering." pp. 79-80.*
- (1) In Luke 13:1-5 notice how Christ refuses to attempt an explanation of catastrophes, but presses on to the facts of life.
 - (a) Explanation of their sufferings is the joy of those who think themselves ill, but diagnosis has never yet cured a real sufferer.
- C. Christ accepted and used it.
- a. If man is to be free to choose good, there must be the possibility of his choosing evil, and, in like manner if man is to

be sensitive to joy he must also accept the possibility of being sensitive to pain.

- (1) This is about as far as one can go in explaining suffering, but it is not as far as one can go in using it.
- b. The Old Testament is the story of making something evil out of something good.
 - (1) Adam and Eve spoil the bliss of the garden.
 - (2) The families of Abraham, Isaac, and Jacob are ruined by doubt and intrigue and sin.
 - (3) The work of Moses is lost in the days of the judges.
 - (4) David and Solomon both sin and spoil the Kingdom.
 - (5) Israel as a nation is ruined and scattered.
 - (a) The prophets curse their contemporaries and dream of the future.
- c. The New Testament is the story of making something good out of something bad.
 - (1) This is primarily true of the life of our Lord, who, like a flower, seems to delight in taking hold of the dirt and transforming it into beauty and color and a sweet smell.
 - (2) Christ's birth was a beautiful thing, yet it arose out of an environment of ugly rumor (*Matthew 1:18-19*) of poverty and rebuff (*Luke 2:7*) and of suffering (*Matthew 2:16-17*).

(3) Christ's desert experience with Satan was a time of great physical, mental, and spiritual suffering, but he came out of it, "in the power of the Spirit... and a fame went out concerning him... And he taught in their synagogues being glorified of all." *Luke 4:14-15.*

(a) Immediately after this he preached his great sermon at Nazareth setting forth the kingdom of God.

(4) In the first part of the Sermon on the Mount. Christ places a premium on human suffering by *blessing it*.

(a) His first sermon in *Luke (Luke 4: 17f.)* and his first sermon in *Matthew (Matthew 5, 6, 7)* both begin with the subject of misery and pain. The first ends in an "acceptable year of the Lord" and the second with a house on a rock.

(5) Every act of healing was a taking hold of that which humanity had made evil and vile and a transforming of it into life and beauty.

(a) He stops a funeral procession at Nain and gives the corpse back to its mother a happy laughing boy; he calms a wild demoniac in Gadara and makes him his minister to that region.

(6) Every broken spirit which he restored was fashioning of a rose out of what men had called dung.

- (a) An evil woman washes his feet and he immortalizes her disgrace by the words, "her sins are forgiven, for she loved much" (Luke 7:47); a prostitute is flung before him, but she departs a lady while her accusers depart condemned. *John 8:1-11.*
- (7) On the mountain, Jesus talks with Moses and Elisha about his death, and, as he talks, he becomes transfigured before the two apostles.
Luke 9:29-31.
- (8) At the last supper when the disciples argued about rank, Jesus promptly disgraced himself and taught them to serve one another (*Luke 22:14-30* and *John 13:1-20*).
- (9) Christ suffers the defeat, the disgrace and the agony of the cross, but it becomes a sacrament which is kept to-day. (*Matthew 26:26-29*).
- (a) Humanity at its worst and God at his best met on the cross of Christ, and it turned out into a glorious healing victory.
- d. Is not this the key, is not this Christ's answer, is not this the true answer to human suffering, not to shun it or hate it or explain it, but to accept it, to take firm hold of it, and to use it for the glory of God and the benefit of men ?

III. Conclusions and comments.

1. Thus our relationship with God through Christ would have us accept suffering, come to grips with it and literally transfigure it into a glorious victory.
 - A. Then that twofold result which blazes out of that awful passage in Luke (*Luke 21: 7-19*) will be ours.
 - a. "In your patience ye shall win your souls." *Luke 21:19.*
 - b. "It shall turn out into you for a testimony". *Luke 21:13.*
-

. FIRST YEAR, CHAPTER XV

LESSON III

My Relationship with God enables me to overcome Death.

Devotional : "O death, where is thy victory ? O death where is thy sting ?" *I Corinthians 15:55.*

Pray for a strong and peaceful faith as we study this great life problem.

Lesson Aim : To see the victory that God promises over death.

Procedure :

I. Introduction :

1. Probably the most certain event in the universe is death. Sin and suffering, we count as possibilities, at the most probabilities, but death is a certainty, an inescapable certainty.
 - A. This thought has been expressed by scholars, teachers, and holy men of all ages and climes.
 - a. *Ecclesiastes 3:19-20.*
 - b. "Rubaiyat of Omar Kayyam" Trans. by Edward Fitzgerald.
 - (1) Almost every verse of this poem breathes the certainty of death.
 - c. "Certain is death for the born, and certain is birth for the dead; therefore, over the inevitable thou should'st not grieve." "*Bhagavad Gita*" Translation by Annie Besant, *Second Discourse 27.*
 - d. We have dealt with it from the scientific point of view in this course.
 - (1) First year, chapter III, lesson 2.

(a) But we hinted here that there might be some way out of the difficulty. It is now our purpose to follow that clue.

II. God and the fact of death.

1. The New Testament does not dread death, nor is it indifferent to death; it simply redefines death.

A. Our common human idea of death is "the extinction of life, the cessation of the flow of vital energy through that which had lived."

a. We see our loved one or friend gasp for breath, grow limp, and cease to breathe; and with tears we say that he has died.

b. Christ did not deny this conception, and he was touched by the sorrow of death just as men are, for it is said that he wept before the tomb of Lazarus. (*John 11:35*).

(1) Christ's attitude was, that we should not deny nor dread death, but that we should accept it, understand it and use it.

(a) Christ might have said of death what he said of law, "I came not to destroy it, but to fulfil it." (That is: fill it full).

(b) Let us consider some of the passages in which Christ speaks of death.

B. Christ and death.

a. "I came that they may have life, and may have it abundantly." *John 10:10*.

- b. "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live." *John 11:25.*
- c. "I am the way, the truth, and the life." *John 14:6.*
- d. "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should have eternal life." *John 3:16.*
- e. This may seem a strange manner in which to begin a discussion of death—to begin with life, but that is the whole point of the Christian gospel, it begins and ends with life.
 - (1) But some would say that Christ does not mean physical life in these passages, he means that he came to bring spiritual life.
 - (a) And here we have struck the theme-song of Christianity, there is more to life than bodies and an earth, and it was this important "more" that Christ came to emphasize.
 - (b) This causes us to ask them—what did Christ mean by death? Let us ask him!
- f. "Be not afraid of them that kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell."
Matthew 10:28.
- (1) Thus there seem to be two deaths in the universe, one a certain death and the other a possible death.

- (a) Christ nowhere denies the certain death, in fact he suffered it to the full, but he subordinates it to the infinitely worse death, the death of the human soul.
- g. Christ subordinates physical death to spiritual death.
 - (1) This cuts death loose from the last few moments of physical agony and gives it free range to take place at any time in life—whenever the soul is stabbed by sin and dies.
 - (a) It was this fact that caused Paul to declare, "The wages of sin is death." *Romans 6:23*.
 - (b) This makes plain those passages in which Paul declares us to be "dead to sin" (*Romans 6:3-11*) or admonishes us to, "put off the old man." (*Ephesians 4:22*, and *Colossians 3:9*).
 - (2) This is clearly shown in the delayed cure of Jairus's daughter as told in *Luke 8:40-56*.
 - (a) Notice the urgency of the call: the man fell at Jesus, feet, his daughter was dying, the fact of physical death was actually present, and then Jesus was thronged.
 - (b) Notice that the woman's issue was staunched, the miracle was done, there was no need to wait, but Jesus stopped and searched the woman out. Jesus had more to give. His final word to her was, "Go in peace."

- (c) Notice also that Jesus emphasized spiritual death to Jairus. He did not say, "Grieve not," he said, "Fear not, only believe." That is, "do not die in spirit !"
- (d) In this short passage, the fact of physical and spiritual death come very close together, and of the two, spiritual death seems ugliest.
- (3) Christ's own death on the cross is the supreme test, in his own life, and the supreme illustration to us, that to die spiritually is worse than to die physically.
 - (a) That Christ, an innocent man, should die, is bad enough, but if his spirit had died within him, that would have been the supreme catastrophe. Just to think of what that would have meant, is to frighten one's soul with horror.
 - (b) Christ maintained his serene faith even through that crucial test, and, racked with pain, forgave his tormentors, blessed the thief that hung beside him, made provision for his mother, and as his life ebbed away he commended his spirit to God.
- (4) Thus Jesus subordinates physical death to spiritual death.
 - (a) Physical death is in God's hands, and when it strikes we can absolutely trust a loving God, but spiritual death is in the hands of men, and when a man commits spiritual suicide, even heaven mourns.

(b) This then is what Christ means when he says, "I am the resurrection and the life, he that believeth on me, though he die, yet shall he live." *John 11:25.*

h. But Christ does more than subordinate death, he uses it to loose great new vital forces within us.

(1) His own death has challenged the admiration of all who have studied it and has been the inspiration of all who have really understood it.

(a) That death is celebrated weekly by thousands of Christians the world around, celebrated, mind you, not mourned.

(2) This idea has found expression in many Christian memorial schools and hospitals and other institutions given in memory of a loved one.

(3) Looked upon in this way death begins to take on a new aspect. physical death shrinks in importance and spiritual death looms up as man's real danger.

(a) This revelation enables us to cope with death, for the prevention of spiritual death is a matter which men can get hold of.

(b) We see that having conquered spiritual death, we are truly alive, and can say with Paul, "Death is swallowed up in victory."

II Corinthians 15:54.

II. Conclusions and comments.

1. Thus we conclude that our relationship with God has given us another pillar of strength, it enables us to look death in the face and recognize in it, not so much of a ruthless enemy as an opportunity for development.

A. Physical death dwindles, and life, true life, eternal, free life, looms large in our eyes, "for God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but should have eternal life."

a. The words "eternal life"—introduce us to our next lesson, for the last word has not been said. Christianity believes in an after life, it is the last and greatest gift of God.

(1) It is to this subject that we now turn.

FIRST YEAR, CHAPTER XV

LESSON IV

*My Relationship with God gives me a Life
after Death.*

Devotional : "I go to prepare a place for you." John 14:3.

"Sunset and evening star,
And one clear call for me !
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the
boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark !
And may there be no sadness of farewell,
When I embark ;

For though from out our bourne of Time
and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

"Crossing the Bar." Alfred Lord Tennyson,

Pray that these deeper aspects of life may
impress us with their reality, and yet may we
see them as friends and not as foes.

Lesson Aim : To seek what the Bible teaches us
about immortality and to sum up our
conclusions.

Procedure: .

I. Review.

1. Lesson 1. "My Relationship with God gives me a Plan of Life."
 - A. Introduction.
 - B. Think again of our discussion of God's plan of life.
 - a. For the individual.
 - b. For society.
2. Lesson 2. "My Relationship With God enables me to conquer Disaster."
 - A. Introduction.
 - B. Recall our discussion of Christ and human suffering.
3. Lesson 3. "Our Relationship with God enables us to overcome Death."
 - A. Introduction.
 - B. Remember our discussion of God and the fact of death.

II. Immortality in the Bible.

1. The Bible does not attempt to prove the possibility of immortality, it accepts it as a self-evident fact.
 - A. Even the Old Testament clearly holds that there is a life after death.
 - a. "The evidence is not all in, but it may be safely affirmed that for centuries the Hebrews shared the common Semitic conception of Sheol. This conception was vague and undefined. There was consequently room for the imagination

to play, and fancy was fond of supplying all manner of details, and care must be taken not to confound fancies with faith." *J. D. Davis, "A Dictionary of the Bible." Article, "Hell."*

b. To the Hebrews Sheol was :

- (1) Beneath the earth. *Numbers* 16:30-33, *Ezekial* 31:17, *Amos* 9:2.
- (2) Entered through gates. *Isaiah* 38:10.
- (3) A dark gloomy region of dull passive existence. *II Samuel* 22:6, *Psalms* 6:5, *Ecclesiastes* 9:10.
- (4) A place where all, without distinction, must go. *Genesis* 37:35, *Psalms* 31:17, *Isaiah* 38:2-10.
- (5) A place where punishment may be suffered and rewards enjoyed and from which a return to earth was not an impossibility. *I Samuel* 28:8-19, *Hebrews* 9:17-1.
- (6) Accessible to God. *Job* 26:6, *Proverbs* 15:11, *Psalms* 139:8.

c. These doctrines underlie the New Testament revelation, but the Jews saw through the glass darkly.

- (1) The Jews even had a fragmentary belief in the resurrection of the body.
 - (a) *Job* 19:25-27, *Psalms* 16:8-11, *Psalms* 17:15, 39:14-15, 73:24, *Daniel* 12:1-1.

b. But this too was weak and ill defined.

E. This is much more true of Christ, of whom it was said, "(He) brought life and immortality to light through the gospel."

II Timothy 1:10

a. As one reads through the New Testament accounts of Christ's ministry, one gets the feeling that Christ is living eternally and is offering eternal life to all in every sermon he preaches.

(1) One begins to feel that, to Jesus, eternal life does not begin at physical death, but it begins with the rebirth of the soul into righteousness.

(a) In other words, when one has survived spiritual death, he then begins to live eternally, and physical death becomes an incident rather unimportant.

(b) It was this realization that enabled Paul to say, "For me to live is Christ, and to die is gain.....But I am in a strait betwixt the two, having the desire to depart and be with Christ, for it is far better, yet to abide in the flesh is more needful for your sake." *Philippians* 1:23. This is Paul's soliloquy, for he, like Hamlet, did not know whether "to be, or not to be"; but what a difference!

(2) And this is the thrilling truth of the message of our Lord.

(a) To the true follower of Christ the world thus becomes a finite foretaste of an infinite future.

(b) This is life and immortality brought up out of the darkness of superstition and mystery to the light.

(c) This is life abundant—super-abundant—without end, eternity will not be, eternity is.

(3) It was this belief that carried the martyrs through many persecutions, what matter the circumstance or the suffering if one's life is pure and one's future secure.

(a) Some will object that this is the very opiate for which Christianity is so often condemned, but look at Paul's words again, "yet to abide in the flesh is more needful for your sake." In other words, if this world too is the kingdom of God and we are its citizens, then, just as God ousted Satan from heaven, so must we attempt to oust sin and suffering from the earth. If this is an opiate, then thank God we are dope fiends.

b. Therefore, immortality, to the Christian, is not some "far off divine event toward which creation moves"; it is a fact, a thrilling reality, open to anyone who takes Christ as his God and guide.

C. The New Testament and the details of the next world.

a. Being literature, the Bible is forced into metaphor and simile to describe heaven, and when all such passages are gathered together, the resulting revelation is exceedingly meagre.

(1) As to the location of heaven, about all we know is that it is a long way from Hell. *Luke 16:23.*

- (2) As to the appearance of heaven, it is called, a kingdom, a city, and the bosom of Abraham.
- (3) The history of heaven somehow centres around one great event, the second advent or second coming of Christ. *Matthew* 24:29-25:26, *Luke* 21:25-28, *Mark* 13:24-27.
 - (a) Theologians are quite radically divided concerning both the method and the meaning of this event.
 - (b) This even involves the end of the finite universe (*Matthew* 24:29) the resurrection of that which is recognizable in human beings (I Corinthians 15:53-54) and some form of judgment upon the people of the earth. *Matthew* 12:38-45, and 13:24-30, and 13:36-43, *Luke* 11:29-32.
- b. The very meagreness and reticence of these accounts should intimate to us that these mysteries may safely be left in the hands of God, and should make us take to heart Christ's own words to us: "The Kingdom of God cometh not with observation, neither shall they say, Lo here ! or there ! for lo, the Kingdom of God is within you." *Luke* 17:20-21.
- (1) Thus we are driven back into this life where our salvation is to be won or lost and partially enjoyed.
 - (a) The Bible seems to say to us, "These mysteries are beautiful to contemplate, but after all their con-

summation is in the hands of God, and the most important part of eternity for you as living men is the next few years of it."

III. Conclusions and comments.

1. Thus we conclude that our relationship with God gives us a plan of life for the individual and for society.
2. Secondly, this relationship enables us to meet and overcome suffering and disaster.
3. Thirdly, this relationship enables us to overcome death and live both before and beyond it.
4. Finally, my relationship with God removes the mystery from immortality and makes it real.

END